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THE HYMNS OF THE RIGVEDA.

BOOK THE SEVENTH.

HYMN I. Agni.

THE men from fire-sticks, with their hands' swift movement, have, in deep thought, engendered glorious Agni,
Far-seen, with pointed flame, lord of the homestead.

2 The Vasus set that Agni in the dwelling, fair to behold, for help from every quarter:
Who, in the home for ever, must be honoured.

3 Shine thou before us, Agni, well-enkindled, with flame, most youthful god, that never fadeth.
To thee come all our sacrificial viands.

4 Among all fires these fires have shone most brightly, splendid with light, begirt by noble heroes,
Where men of lofty birth sit down together.

5 Victorious Agni, grant us wealth with wisdom, wealth with brave sons, famous and independent,
Which not a foe who deals in magic conquers.

6 To whom, the strong, at morn and eve comes, unid-like, the ladle dropping oil, with its oblation:
Wealth-seeking comes to him his own devotion.

All the hymns of this Book are ascribed to the ṛishi Vasishṭha, with whom his sons are associated as the seers of parts of two hymns. See Vol. I, Index. The metre is Virâj in stanzas 1—18, and Trishṭup in the rest.

1 *In deep thought*: 'with their fingers,' according to Sâyaṇa, this meaning having been attributed without any philological grounds to the word *dîdhitibhiḥ* from its use in this and similar passages.

6 *His own devotion*: the worship which belongs especially to him.

7 Burn up all malice with those flames, O Agni, wherewith of old thou burntest up Jarûtha,
And drive away in silence pain and sickness.

8 With him who lighteth up thy splendour, Agni, excellent, pure, refulgent, purifier,
Be present, and with us through these our praises.

9 Agni, the patriarchal men, the mortals who have in many places spread thy lustre,—
Be gracious to us here for their sake also.

10 These men here, heroes in the fight with foemen, let them o'ercome all godless arts of magic,—
These who have bought the noble song I sing thee.

11 Let us not sit in want of men, O Agni, without descendants, heroless, about thee:
But, O house-friend, in houses full of children.

12 By sacrifice which the steeds' lord ever visits, there make our dwelling rich in seed and offspring
Increasing still with lineal successors.

13 Guard us, O Agni, from the hated Rakshas, guard us from malice of the illiberal sinner:
Allied with thee may I subdue assailants.

14 May this same fire of mine surpass all others, this fire where offspring vigorous and firm-handed,
Wins, on a thousand paths, what ne'er shall perish.

15 This is that Agni, saviour from the foeman, who guards the kindler of the flame from sorrow:
Heroes of noble lineage serve and tend him.

16 This is that Agni, served in many places, whom the rich lord who brings oblation kindles,
And round him goes the priest at sacrifices.

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7 *Jarûtha:* a Râkshasa or demon with a loud harsh voice.—Sâyaṇa.

10 *Those who have bought:* have rewarded me for. 'Who commend.'—Wilson.

12 *The steeds' lord:* Agni, whose swift flames are called horses.

17 Agni, may we with riches in possession bring thee continual offerings in abundance,
Using both means to draw thee to our worship.

18 Agni, bear thou, eternal, these most welcome oblations to the deities' assembly:
Let them enjoy our very fragrant presents.

19 Give us not up, Agni, to want of heroes, to wretched clothes, to need, to this destruction.
Yield us not, holy one, to fiend or hunger; injure us not at home or in the forest.

20 Give strength and power to these my prayers, O Agni;
O god, pour blessings on our chiefs and nobles.
Grant that both we and they may share thy bounty, and with prosperity evermore protect us.

21 Thou Agni, swift to hear, art fair of aspect: beam forth, O son of strength, in full effulgence.
Let me not want, with thee, a son for ever: let not a manly hero ever fail us.

22 Condemn us not to indigence, O Agni, beside these flaming fires which gods have kindled;
Nor, even after fault, let thy displeasure, thine as a god, O son of strength, o'ertake us.

23 O Agni, fair of face, the wealthy mortal who to the immortal offers his oblation,
Hath him who wins him treasure by his godhead, to whom the prince, in need, goes supplicating.

24 Knowing our chief felicity, O Agni, bring hither ample riches to our nobles,

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17 *Both means:* prayer and praise.

21 *For ever: nityam;* perpetual; who shall live for ever in his posterity.

22 *Which gods have kindled:* lighted by the ministering priests.

23 *Hath him:* possesses, or enjoys the favour of, Agni. "That deity (Agni) favours the presenter of (sacrificial) wealth."—Wilson.

24 *Knowing our chief felicity:* understanding what we want to make us happy, that is, riches.

Wherewith we may enjoy ourselves, O victor, with undiminished life and hero children.

25 Give strength and power to these my prayers, O Agni; O god, pour blessings on our chiefs and nobles.
Grant that both we and they may share thy bounty, and with prosperity evermore protect us.

HYMN II. Âprîs.

GLADLY accept, this day, our fuel, Agni: send up thy sacred smoke and shine sublimely.
Touch the celestial summits with thy columns, and overspread thee with the rays of Sûrya.

2 With sacrifice to these we men will honour the majesty of holy Narâśansa—
To these the pure, most wise, the thought-inspirers, gods who enjoy both sorts of our oblations.

3 We will extol at sacrifice for ever, as men may do, Agni whom Manu kindled,
Your very skilful Asura, meet for worship, envoy between both worlds, the truthful speaker.

4 Bearing the sacred grass, the men who serve him strew it with reverence, on their knees, by Agni.
Calling him to the spotted grass, oil-sprinkled, adorn him, ye Adhvaryus, with oblation.

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25 This stanza is a repetition of stanza 20.

The metre is Trishṭup. The Âprîs are the divine or deified beings and objects to which the propitiatory verses are addressed. For other Âprî hymns see Vol. I.

Narâśansa: the desire of men; Agni. *Both sorts of our oblations:* offerings of *ghrita*, *ghî*, or clarified butter and libations of Soma-juice.

5 With holy thoughts the pious have thrown open doors fain for chariots in the gods' assembly.
Like two full mother cows who lick their youngling, like maidens for the gathering, they adorn them.

6 And let the two exalted heavenly ladies, Morning and Night, like a cow good at milking,
Come, much-invoked, and on our grass be seated, wealthy, deserving worship, for our welfare.

7 You, bards and singers at men's sacrifices, both filled with wisdom, I incline to worship.
Send up our offerings when we call upon you, and so among the gods obtain us treasures.

8 May Bhâratî with all her sisters, Iḷâ accordant with the gods, with mortals Agni,
Sarasvatî with all her kindred rivers, three goddesses —come to this grass and be seated.

9 Well pleased with us do thou, O god, O Twashṭar, give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action, lover of gods, adjuster of the press-stones.

10 Send to the gods the oblation, lord of forests, and let the immolator, Agni, dress it.
He as the truer priest shall offer worship, for the gods' generations well he knoweth.

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5 *Doors:* the deified doors of the hall of sacrifice where the gods assemble.

Fain for chariots: welcoming the approach of the cars in which the priests come to the ceremony. The latter half of the stanza is obscure: "(the ladles) placed to the east are plying the fire with *ghî* at sacrifices, as the mother cows lick the calf, or as rivers (water the fields)."—Wilson.

6 *Like a cow:* the dual *dhenû*, two cows, instead of *dhenuḥ*, would, as Professor Ludwig suggests, seem to us to be preferable.

7 *Bards and singers:* the *hotâra*, or 'two invokers' of I. 13. 8; perhaps Agni and Varuṇa, or Varuṇa and Âditya.

8 Stanzas 8—11 are identical with stanzas 8—11 of Book III. 4, in Vol. I.

11 Come thou to us, O Agni, duly kindled, borne on one car with the fleet gods and Indra.
On this our grass sit Aditi, happy mother, and let our Hail! delight the gods immortal.

HYMN III. Agni.

1 ASSOCIATE with fires, make your god Agni envoy at sacrifice, best skilled in worship,
Established firm among mankind, the holy, flame-crowned and fed with oil, the purifier.

2 Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled.

3 From thee a bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven thy ruddy smoke ascendeth: Agni, thou speedest to the gods as envoy.

4 Thou whose fresh vigour o'er the earth advanceth when greedily with thy jaws thy food thou eatest.
Like a host hurried onward comes thy lasso: fierce, with thy tongue thou piercest, as 'twere barley.

5 The men have decked him both at eve and morning, most youthful Agni, as they tend a courser.
They kindle him, a guest within his dwelling: bright shines the splendour of the worshipped hero.

The metre is Triṣhṭup.

1 *Associate: sajoshāḥ* being a shortened form of *sajoshasaḥ*, the nominative plural. Sâyaṇa explains it as an accusative singular, qualifying Agni.

2 *From the great enclosure:* 'from the vast enclosing (forest).'—Wilson. Others understand it as the enclosure in which the horse is confined.

4 *Thou piercest as 'twere barley:* the comparison is somewhat compressed: the meaning is, thou penetratest and fellest the trees of the forest with thy tongue as men cut down barley with a reaping-hook.

6 O fair of face, beautiful is thine aspect when, very near at hand, like gold thou gleamest.
Like Heaven's thundering roar thy might approaches, and like the wondrous Sun thy light thou showest.

7 That we may worship, with your Hail to Agni! with sacrificial cakes and fat oblations,
Guard us, O Agni, with those boundless glories as with a hundred fortresses of iron.

8 Thine are resistless songs for him who offers, and hero-giving hymns wherewith thou savest;
With these, O son of strength, O Jâtavedas, guard and preserve these princes and the singers.

9 When forth he cometh, like an axe new-sharpened, pure in his form, resplendent in his body,
Sprung, sought with eager longing, from his parents, for the gods' worship, sage and purifier:

10 Shine this felicity on us, O Agni: may we attain to mental power and wisdom.
All happiness be theirs who sing and praise thee: ye gods, preserve us evermore with blessings.

HYMN IV. Agni.

Bring forth your gifts to his refulgent splendour, your hymn as purest offering to Agni,
To him who goes as messenger with knowledge between all sons of men and gods in heaven.

2 Wise must this Agni be, though young and tender, since he was born, most youthful, of his mother;
He who with bright teeth seizeth fast the forests, and eats his food, though plenteous, in a moment.

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9 *From his parents:* the two fire-sticks.

The metre is Trishṭup.

3 Before his presence must we all assemble, this god's whom men have seized in his white splendour.
This Agni who hath brooked that men should seize him hath shone for man with glow insufferable.

4 Far-seeing hath this Agni been established, deathless mid mortals, wise among the foolish.
Here, O victorious god, forbear to harm us: may we for ever share thy gracious favour.

5 He who hath occupied his god-made dwelling, Agni, in wisdom hath surpassed immortals.
A babe unborn, the plants and trees support him, and the earth beareth him the all-sustainer.

6 Agni is lord of Amrit in abundance, lord of the gift of wealth and hero valour.
Victorious god, let us not sit about thee without religious zeal and food and heroes.

7 The foeman's treasure may be won with labour: may we be masters of our own possessions.
Agni, no son is he who springs from others: lengthen not out the pathways of the foolish.

8 Unwelcome for adoption is the stranger, one to be thought of as another's offspring,
Though grown familiar by continual presence. May our strong hero come, freshly triumphant.

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3 *Must we all assemble:* I follow Professor Ludwig in his interpretation of *samsadi:* as we are forsaken, and our protector is far away (st. 6, 7, 8), we must crowd to the god of fire for defence.

7 Let us remain in undisturbed possession of our own property, and let us have sons of our own begetting and not the adopted children of others.

8 Men do not look with pleasure and affection on adopted sons; but we are longing to see our absent protector return to us.—L. Others explain the last half-verse differently: "therefore let there come to us (a son) new-born, possessed of food, victorious over foes."—Wilson.

9 Guard us from him who would assail us, Agni; preserve us, O thou victor, from dishonour.
Here let the place of darkening come upon thee: may wealth be ours, desirable, in thousands.
10 Shine this felicity on us, O Agni: may we attain to mental power and wisdom.
All happiness be theirs who sing and praise thee: ye gods, preserve us evermore with blessings.

HYMN V.

Agni.

BRING forth your song of praise to mighty Agni, the speedy messenger of earth and heaven,
Vaiśvânara, who, with those who wake, hath waxen great in the lap of all the gods immortal.
2 Sought in the heavens, on earth is Agni stablished, leader of rivers, Bull of standing waters.
Vaiśvânara, when he hath grown in glory shines on the tribes of men with light and treasure.
3 For fear of thee forth fled the dark-hued races, scattered abroad, deserting their possessions,
When, glowing, O Vaiśvânara, for Pûru, thou, Agni, didst light up and rend their castles.
4 Agni Vaiśvânara, both Earth and Heaven submit them to thy threefold jurisdiction.

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9 This stanza is a repetition of VI. 15, 12, where see Note.

10 Repeated from stanza 10 of the preceding hymn.

The hymn is addressed to Agni as Vaiśvânara, the god who is present with, and benefits, all Âryan men. The metre is Trishṭup.

1 *With those who wake:* tended by the priests. According to Sâyaṇa 'associated with the wakened gods.'

2 *Bull of standing waters:* the meaning of *stiyânâm* is uncertain. Perhaps, as Professor Ludwig suggests, plants and bushes are intended which Agni like a bull levels with the ground.

3 *The dark-hued races:* according to Professor Roth, the spirits of darkness. *For Pûru:* or, for man.

4 *Threefold jurisdiction:* in heaven, mid-air, and earth.

Refulgent in thine undecaying lustre thou hast invested both the worlds with splendour.

5 Agni, the tawny horses, loudly neighing, our resonant hymns that drop with oil, attend thee;
Lord of the tribes, our charioteer of riches, ensign of days, Vaiṣvânara of mornings.

6 In thee, O rich in friends, the Vasus seated the might of Asuras, for they loved thy spirit.
Thou dravest Dasyus from their home, O Agni, and broughtest forth broad light to light the Ârya.

7 Born in the loftiest heaven thou in a moment reachest, like wind, the place where gods inhabit.
Thou, favouring thine offspring, roaredst loudly when giving life to creatures, Jâtavedas.

8 Send us that strength, Vaiṣvânara, send it, Agni, that strength, O Jâtavedas, full of splendour,
Wherewith, all-bounteous god, thou pourest riches, as fame wide-spreading, on the man who offers.

9 Agni, bestow upon our chiefs and nobles that famous power, that wealth which feedeth many.
Accordant with the Vasus and with Rudra, Agni, Vaiṣvânara, give us sure protection.

HYMN VI.

Agni.

PRAISE of the Asura, high imperial ruler, the manly one in whom the folk shall triumph—
I laud his deeds who is as strong as Indra, and lauding celebrate the fort-destroyer.

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5 *The tawny horses:* the hymns that hasten to Agni like eager horses. Professor Ludwig translates the *haritaḥ* of the text by 'gold-yellow,' qualifying 'hymns;' that is, hymns with libations of yellow Soma-juice.

6 *O rich in friends:* 'reverencer of friends.'—Wilson. 'Bright as Mitra.'—Ludwig.

The metre is Trishṭup.

1 *Fort-destroyer:* demolisher of the cloud-castles of the demons of drought, or of the strong-holds of the non-Âryan tribes.

2 Sage, sign, food, light,—they bring him from the mountain, the blessèd soyran of the earth and heaven.
I decorate with songs the mighty actions which Agni, fort-destroyer, did aforetime.

3 The foolish, faithless, rudely-speaking niggards, without belief or sacrifice or worship,—
Far far away hath Agni chased those Dasyus, and, in the east, hath turned the godless westward.

4 Him who brought eastward, manliest with his prowess, the maids rejoicing in the western darkness,
That Agni I extol, the lord of riches, unyielding tamer of assailing foemen.

5 Him who brake down the walls with deadly weapons and gave the Mornings to a noble husband,
Young Agni, who with conquering strength subduing the tribes of Nahus made them bring their tribute.

6 In whose protection all men rest by nature, desiring to enjoy his gracious favour—
Agni Vaiśvânara in his parents' bosom hath found the choicest seat in earth and heaven.

7 Vaiśvânara the god, at the sun's setting, hath taken to himself deep-hidden treasures:
Agni hath taken them from earth and heaven, from the sea under and the sea above us.

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2 *From the mountain:* from the cloud, as lightning.

3 *Westward:* into the darkness of night.

4 *Who brought eastward:* brought back the vanished lights of dawn.

5 *To a noble husband:* the Sun, or Agni himself. *The tribes of Nahus:* or, according to Prof. Roth, neighbouring people.

7 Agni becomes the representative of the Sun, and in his absence gives light and other blessings to man. *The sea above us:* the firmament.

HYMN VII. Agni.

I SEND forth even your god, victorious Agni, like a strong courser, with mine adoration.
Herald of sacrifice be he who knoweth: he hath reached gods, himself, with measured motion.

2 By paths that are thine own come hither, Agni, joyous, delighting in the gods' alliance,
Making the heights of earth roar with thy fury, burning with eager teeth the woods and forests.

3 The grass is strewn; the sacrifice advances: adored as priest, Agni is made propitious,
Invoking both all-boon-bestowing mothers of whom, most youthful! thou wast born to help us.

4 Forthwith the men, the best of these for wisdom, have made him leader in the solemn worship.
As lord in homes of men is Agni stablished, the holy one, the joyous, sweetly speaking.

5 He hath come, chosen bearer, and is seated in man's home, Brahman, Agni, the supporter,
Whom Heaven and Earth have strengthened and exalted, whom, giver of all boons, the priest brings hither.

6 These have passed all in glory, who, the manly, have wrought with skill the hymn of adoration;
Who, listening, have advanced the people's welfare, and set their thoughts on this my holy statute.

The metre is Trishṭup.

1 *Like a strong courser:* glorified with my praises, like a horse that has been groomed and adorned. Or, perhaps, merely, rapid as a horse. *With measured motion:* or, a speedy runner. Sâyaṇa explains the word *mitadruḥ* in this place as 'consumer of trees,' but in IV. 6. 5, as *parimitagatiḥ*, 'with measured motion.'

3 *Both.....mothers:* Heaven and Earth.

6 *Who set their thoughts on this my holy statute:* that is, apparently, who duly observe the law which requires us to worship Agni. "Who are glorifiers of this truthful (deity)."—Wilson.

7 We, the Vasishṭhas, now implore thee, Agni, O son of strength, the lord of wealth and treasure.
Thou hast brought food to singers and to nobles. Ye gods, preserve us evermore with blessings.

HYMN VIII.

Agni.

THE king whose face is decked with oil is kindled with homage offered by his faithful servant.
The men, the priests adore him with oblations. Agni hath shone forth when the dawn is breaking.
2 Yea, he hath been acknowledged as most mighty, the joyous priest of men, the youthful Agni.
He, spreading o'er the earth, made light around him, and grew among the plants with blackened fellies.
3 How dost thou decorate our hymn, O Agni? What power dost thou exert when thou art lauded?
When, bounteous god, may we be lords of riches, winners of precious wealth which none may conquer?
4 Far famed is this the Bharata's own Agni: he shineth like the sun with lofty splendour.
He who hath vanquished Pûru in the battle, the heavenly guest hath glowed in full refulgence.
5 Full many oblations are in thee collected: with all thine aspects thou hast waxen gracious.
Thou art already famed as praised and lauded, yet still, O nobly-born, increase thy body.
6 Be this my song, that winneth countless treasure, engendered with redoubled force for Agni,
That, splendid, chasing sickness, slaying demons, it may delight our friend and bless the singers.

The metre is Trishṭup.

2 *With blackened fellies:* leaving black tracks behind him: 'dark-pathed.'—Wilson.

4 *The Bharata,* is Vasishṭha, the *purohita* of the Bharatas.

6 *Countless treasure:* literally, hundreds, thousands. *Our friend:* the institutor of the sacrifice.

7 We, the Vasishṭhas, now implore thee, Agni, O son of strength, the lord of wealth and riches.
Thou hast brought food to singers and to nobles. Ye gods, preserve us evermore with blessings.

HYMN IX. Agni.

ROUSED from their bosom is the Dawns' belovèd, the joyous priest, most sapient, purifier.
He gives a signal both to gods and mortals, to gods oblations, riches to the pious.

2 Most wise is he who, forcing doors of Paṇis, brought the bright Sun to us who feedeth many.
The cheerful priest, men's friend and home-companion, through still night's darkness he is made apparent.

3 Wise, ne'er deceived, uncircumscribed, refulgent, our gracious guest, a friend with good attendants,
Shines forth with wondrous light before the Mornings: the young plants hath he entered, child of waters.

4 Seeking our gatherings, he, your Jâtavedâs, hath shone adorable through human ages,
Who gleams refulgent with his lovely lustre: the kine have waked to meet him when enkindled.

5 Go on thy message to the gods, and fail not, O Agni, with their band who pray and worship.
Bring all the gods that they may give us riches, Sarasvatî, the Maruts, Aśvins, Waters.

6 Vasishṭha, when enkindling thee, O Agni, hath slain Jarûtha. Give us wealth in plenty.
Sing praise in choral song, O Jâtavedas. Ye gods, preserve us evermore with blessings.

The metre is Trishṭup.

The Dawns' belovèd: Agni, as lighted up at day-break. *A signal:* of sacrifice, which men are to offer and gods are to receive.

6 *Jarûtha:* see VII. 1. 7, where the destruction of Jarûtha is ascribed to Agni himself. Jarûtha, said by Sâyaṇa to have been a Râkshasa or demon, was probably an enemy who was slain in a battle at which Vasishṭha was present as *purohita.*—L.

HYMN X. Agni.

He hath sent forth, bright, radiant, and refulgent,
like the Dawn's lover, his far-spreading lustre.
Pure in his splendour shines the golden hero: our
longing thoughts hath he aroused and wakened.

2 He, like the Sun, hath shone while morn is breaking,
and priests who weave the sacrifice sing praises,
Agni, the god, who knows their generations and
visits gods, most bounteous, rapid envoy.

3 Our songs and holy hymns go forth to Agni, seeking
the god and asking him for riches,
Him fair to see, of goodly aspect, mighty, men's
messenger who carries their oblations.

4 Joined with the Vasus, Agni, bring thou Indra,
bring hither mighty Rudra with the Rudras,
Aditi good to all men with the Âdityas, Bṛihaspati
all-bounteous, with the singers.

5 Men eagerly implore at sacrifices Agni, most youthful god, the joyous herald.
For he is lord and ruler over riches, and for gods' worship an unwearied envoy.

HYMN XI. Agni.

Great art thou, Agni, sacrifice's herald: not without thee are deathless gods made joyful.
Come hither with all deities about thee: here take thy seat, the first, as priest, O Agni.

The metre is Trishṭup.

1 *Like the Dawn's lover:* the Sun. See I. 69. 1.

2 *And priests:* I adopt Sâyaṇa's interpretation of this half-line.

4 *Singers:* or Ṛikvans, deities who attend and sing the praises of some god: 'the adorable (Angirasas).'—Wilson.

The metre is Trishṭup.

2 Men with oblations evermore entreat thee, the swift, to undertake an envoy's duty.
He on whose sacred grass with gods thou sittest, to him, O Agni, are the days propitious.
3 Three times a day in thee are shown the treasures sent for the mortal who presents oblation.
Bring the gods hither like a man, O Agni: be thou our envoy, guarding us from curses.
4 Lord of the lofty sacrifice is Agni, Agni is lord of every gift presented.
The Vasus were contented with his wisdom, so the gods made him their oblation-bearer.
5 O Agni, bring the gods to taste our presents: with Indra leading, here let them be joyful.
Convey this sacrifice to gods in heaven. Ye gods, preserve us evermore with blessings.

HYMN XII. Agni.

We with great reverence have approached the youngest who hath shone forth well-kindled in his dwelling,
With wondrous light between wide earth and heaven, well-worshipped, looking forth in all directions.
2 Through his great might o'ercoming all misfortunes, praised in the house is Agni Jâtavedâs.
May he protect us from disgrace and trouble, both us who laud him and our noble patrons.
3 O Agni, thou art Varuṇa and Mitra: Vasishṭhas with their holy hymns exalt thee.
With thee be most abundant gain of treasure. Ye gods, preserve us evermore with blessings.

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3 *Three times a day:* at the morning, the noon, and the evening libation. Or the meaning may be, in the three fire-receptacles. *Like a man:* acting like a human priest. The Commentators explain *manushvat* by 'as (at the sacrifice) of Manu.'

The metre is Trishṭup.

1 *The youngest:* Agni, most youthful of the gods, as being continually reproduced.

HYMN XIII.

Agni.

BRING song and hymn to Agni, Asura-slayer, enlightener of all and thought-bestower.
Like an oblation on the grass, to please him, I bring this to Vaiṣvânara, hymn-inspirer.

2 Thou with thy flame, O Agni, brightly glowing, hast at thy birth filled full the earth and heaven.
Thou with thy might, Vaiṣvânara Jâtavedas, settest the gods free from the curse that bound them.

3 Agni, when born, thou lookedst on all creatures, like a brisk herdsman moving round his cattle.
The path to prayer, Vaiṣvânara, thou foundest. Ye gods, preserve us evermore with blessings.

HYMN XIV.

Agni.

WITH reverence and with offered gifts serve we the god whose flame is bright:
Let us bring Jâtavedâs fuel, and adore Agni when we invoke the gods.

2 Agni, may we perform thy rites with fuel, and honour thee, O holy one, with praises:
Honour thee, priest of sacrifice! with butter, thee, god of blessèd light! with our oblation.

3 Come, Agni, with the gods to our invoking, come, pleased, to offerings sanctified with Vashaṭ.
May we be his who pays thee, god, due honour. Ye gods, preserve us evermore with blessings.

The metre is Trishṭup.

2 *The curse that bound them:* the gods seem to have been subject to the infirmities of old age until Indra, or, as is here said, Agni, freed them. See IV. 19. 2.

The metre is Bṛihatî in stanza 1, and Trishṭup in 2 and 3.

3 *Sanctified with Vashaṭ:* Vashaṭ (may he bear it to the gods) is the exclamation used at the moment of pouring the sacrificial oil or clarified butter on the fire.

HYMN XV. Agni.

OFFER oblations in his mouth, the bounteous god's whom we must serve,
His who is nearest kin to us:

2 Who for the fivefold people's sake hath seated him in every home,
Wise, youthful, master of the house.

3 On all sides may that Agni guard our household folk and property,
And keep us from calamity.

4 I have begotten this new hymn for Agni, falcon of the sky:
Will he not give us of his wealth?

5 Whose glories when he glows in front of sacrifice are fair to see,
Like wealth of one with hero sons.

6 May he enjoy this hallowed gift, Agni accept our songs, who bears
Oblations, best of worshippers.

7 Lord of the house, whom men must seek, we set thee down, O worshipped one!
Bright, rich in heroes, Agni! god!

8 Shine forth at night and morn: through thee with fires are we provided well.
Thou, rich in heroes, art our friend.

9 The men come near thee for their gain, the singers with their songs of praise:
Speech, thousandfold, comes near to thee.

10 Bright, purifier, meet for praise, immortal with refulgent glow,
Agni drives Râkshasas away.

The metre is Trishṭup.

9 *Speech: akshará*, the imperishable; here speech in the shape of praise.

11 As such, bring us abundant wealth, young child of strength, for this thou canst :
May Bhaga give us what is choice.
12 Thou, Agni, givest hero fame : Bhaga and Savitar the god,
And Diti give us what is good.
13 Agni, preserve us from distress: consume our enemies, O god,
Eternal, with thy hottest flames.
14 And, irresistible, be thou a mighty iron fort to us,
With hundred walls for man's defence.
15 Do thou preserve us, eve and morn, from sorrow, from the wicked man,
Infallible ! by day and night.

HYMN XVI. Agni.

With this my reverent hymn I call Agni for you, the son of strength,
Dear, wisest envoy, served with noble sacrifice, immortal messenger of all.
2 His two red horses, all-supporting, let him yoke : let him, well-worshipped, urge them fast.
Then hath the sacrifice good prayers and happy end, and heavenly gift of wealth to men.
3 The flame of him the bountiful, the much-invoked, hath mounted up,
And his red-coloured smoke-clouds reach and touch the sky: the men are kindling Agni well.
4 Thee, thee most glorious one we make our messenger. Bring the gods hither to the feast.
Give us, O son of strength, all food that feedeth man : give that for which we pray to thee.

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12 *Diti :* generally regarded as the opposite of Aditi; here a beneficent goddess.

The metre is Bṛihatî and Satobṛihatî in alternate stanzas.

5 Thou, Agni, art the homestead's lord, our herald at the sacrifice.
Lord of all boons, thou art the cleanser and a sage.
Pay worship, and enjoy the good.

6 Give riches to the sacrificer, O most wise, for thou art he who granteth wealth.
Inspire with zeal each priest at this our solemn rite, all who are skilled in singing praise.

7 O Agni who art worshipped well, dear let our princes be to thee,
Our wealthy patrons who are governors of men, who part, as gifts, their stalls of kine.

8 They in whose home, her hand bearing the sacred oil, Ilâ sits down well-satisfied—
Guard them, victorious god, from slander and from harm: give us a refuge famed afar.

9 Do thou, a priest with pleasant tongue, most wise, and very near to us,
Agni, bring riches hither to our liberal chiefs, and speed the offering of our gifts.

10 They who bestow as bounty plenteous wealth of steeds, moved by desire of great renown—
Do thou with saving help preserve them from distress, most youthful! with a hundred forts.

11 The god who gives your wealth demands a full libation poured to him.
Pour ye it forth, then fill the vessel full again: then doth the god pay heed to you.

12 Him have the gods appointed priest of sacrifice, oblation-bearer, passing wise.
Agni gives wealth and valour to the worshipper, to folk who offer up their gifts.

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5 *Herald: hotar*, or invoking priest. *Cleanser: potar*, or purifier, another of the officiating priests. Agni performs the duties of all human priests.

8 *Ilâ:* the goddess who is regarded as the sacrificial food or oblation personified: *annarûpâ havirlakshaṇâ devî.*—Sâyaṇa.

HYMN XVII.

Agni.

AGNI, be kindled well with proper fuel, and let the grass be scattered wide about thee.

2 Let the impatient portals be thrown open: bring thou the gods impatient to come hither.

3 Taste, Agni: serve the gods with our oblation. Offer good sacrifices, Jâtavedas!

4 Let Jâtavedâs pay fair sacrifices, worship and gratify the gods immortal.

5 Wise god, win for us things that are all-goodly, and let the prayers we pray to-day be fruitful.

6 Thee, even thee, the son of strength, O Agni, those gods have made the bearer of oblations.

7 To thee the god may we perform our worship: do thou, besought, grant us abundant riches.

HYMN XVIII.

Indra.

ALL is with thee, O Indra, all the treasures which erst our fathers won who sang thy praises.
With thee are milch-kine good to milk, and horses: best winner thou of riches for the pious.

2 For like a king among his wives thou dwellest: with glories, as a sage, surround and help us.
Make us, thy servants, strong for wealth, and honour our songs with kine and steeds and decoration.

3 Here these our holy hymns with joy and gladness in pious emulation have approached thee.
Hitherward come thy path that leads to riches: may we find shelter in thy favour, Indra.

The metre is Dvipadâ Trishṭup, or Trishṭup in half-stanzas.

2 *The impatient portals:* the doors of the sacrificial chamber which long to bear their part in the holy ceremony.

6 *Those gods:* the famous gods.

The metre is Trishṭup. The hymn glorifies Indra as the protector of Sudâs, the king of the Tṛitsus, and praises the liberality of that prince.

4 Vasishṭha hath poured forth his prayers, desiring to milk thee like a cow in goodly pasture.
All these my people call thee lord of cattle: may Indra come to us in loving-kindness.

5 What though the floods spread widely, Indra made them shallow and easy for Sudâs to traverse.
He, worthy of our praises, caused the Ṣimyu, foe of our hymn, to curse the rivers' fury.

6 Eager for spoil was Turvaṣa Puroḍâs, fain to win wealth, like fishes urged by hunger.
The Bhṛigus and the Druhyus quickly listened: friend rescued friend mid the two distant peoples.

7 Together came the Pakthas, the Bhalânas, the Alinas, the Ṣivas, the Vishâṇins.
Yet to the Ṭṛitsus came the Ârya's comrade, through love of spoil and heroes' war, to lead them.

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4 *Vasishṭha:* the Ṛishi of the hymn, and the chief priest who had accompanied the warlike expedition of Sudâs. *To milk thee:* to obtain riches through thy favour by means of my hymn, as men milk the cow at sacrifice for the milk which is required for libations.

5 The poet begins to recount the events of Sudâs's victorious expedition. These are not always intelligible partly on account of the obscure phraseology employed, and partly on account of our ignorance of details which are vaguely alluded to. In this stanza Sudâs, king or chief of the Ṭṛitsu tribe, has, with the aid of Indra, crossed a deep river (the Parushṇî which is now called the Râvî), and put the Ṣimyus to flight, some of the fugitives being drowned in its waters. The Ṣimyus are mentioned together with the Dasyus in I. 100. 18, as hostile barbarians slain by Indra. The second half of the stanza is difficult, the meaning of two of the words being uncertain.

6 *Turvaṣa Puroḍâs:* Turvaṣa appears here as one of the enemies of Sudâs. I follow, with much hesitation, Professor Ludwig in taking Puroḍâs as an appellative of Turvaṣa: 'Turvaṣa, who was preceding (at solemn rites).'—Wilson. *The Bhṛigus and the Druhyus:* here, apparently, allies of Turvaṣa. *Fishes:* according to others, Matsyas, a people.

7 *The Pakthas,* and the rest mentioned in the first line of the stanza appear to have been non-Âryan tribes opposed to the Ṭṛitsus.

8 Fools, in their folly fain to waste her waters, they parted inexhaustible Parushṇî.
Lord of the earth, he with his might repressed them: still lay the herd and the affrighted herdsman.
9 As to their goal they sped to their destruction: they sought Parushṇî; e'en the swift returned not.
Indra abandoned, to Sudâs the manly, the swiftly flying foes, unmanly babblers.
10 They went like kine unherded from the pasture, each clinging to a friend as chance directed.
They who drive spotted steeds, sent down by Pṛiṣni, gave ear, the warriors and the harnessed horses.
11 The king who scattered one-and-twenty people of both Vaikarṇa tribes through lust of glory—

According to the scholiast these names are the denominations of various ministers at religious rites, and following this interpretation Professor Wilson translates the stanza as follows: "Those who dress the oblation, those who pronounce auspicious words, those who abstain from penance, those who bear horns (in their hands), those who bestow happiness (on the world by sacrifice), glorify that Indra who recovered the cattle of the *Árya* from the plunderers, who slew the enemies in battle." *The Âryа's comrade:* Indra, the ally of Tṛitsu against the non-Âryan confederacy.

8 The confederates, who were on the right or further bank of the Parushṇî, intending to attack Sudâs and the Tṛitsus, appear to have attempted to make the river fordable by digging channels and so diverting the water, which, it seems, rushed back into its natural bed and drowned the men who were crossing the stream. The second line of the stanza is obscure and the translation is conjectural. Professor Wilson translates: "but he by his greatness pervades the earth, Kavi, the son of Cbayamâna, like a falling victim, sleeps (in death)." *The herd* and *the herdsman* are, of course, the hostile band and its leader.

10 *They went:* the fugitives who escaped drowning. *They who drive spotted steeds:* the Maruts, sent down by their mother Pṛiṣni to aid Sudâs.

11 *Both Vaikarṇa tribes:* perhaps some allies of the Druhyus; but the meaning of *vaikarṇayoḥ* is uncertain. See Zimmer, *Altindisches Leben*, p. 103. *Clips grass:* with one clean cut.

As the skilled priest clips grass within the chamber,
so hath the hero Indra wrought their downfall.

12 Thou, thunder-armed, o'erwhelmedst in the waters
famed ancient Kavasha and then the Druhyu.
Others here claiming friendship to their friendship,
devoted unto thee in thee were joyful.

13 Indra at once with conquering might demolished all
their strong places and their seven castles.
The goods of Anu's son he gave to Tṛitsu. May we
in sacrifice conquer scornful Pûru.

14 The Anavas and Druhyus, seeking booty, have slept,
the sixty hundred, yea, six thousand,
And six-and-sixty heroes. For the pious were all
these mighty exploits done by Indra.

15 These Tṛitsus under Indra's careful guidance came
speeding like loosed waters rushing downward.
The foemen, measuring exceeding closely, abandoned
to Sudâs all their provisions.

16 The hero's side who drank the dressed oblation,
Indra's denier, far o'er earth he scattered.

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12 *Kavasha:* perhaps the priests of the two Vaikarṇa tribes which Professor Zimmer is inclined to identify with the Kuru—Krivis. See *Altindisches Leben*, p. 127. *Others here:* "for they, Indra, who are devoted to thee and glorify thee, preferring thy friendship, enjoy it."—Wilson. The exact meaning is uncertain.

13 *To Tṛitsu:* to Sudâs, the king of the Tṛitsus.

14 *The Ânavas:* men of the Anu tribe. *The sixty hundred:* "The enumeration is very obscurely expressed, *shashṭih śatâ shaṭ sahasrâ shashṭir adhi shaṭ*, literally, sixty hundreds, six thousands, sixty, with six more: Sâyaṇa understands by *śatâni*, thousands, *sahasrâṇîtyurthaḥ*."—Wilson. "Sixty-six thousand six hundred and six." Professor Ludwig suggests that *daśâ* should be read instead of *śatâ*, which would make the number 6666.

15 *Measuring exceeding closely:* though taking great care of their goods and reluctantly giving them up.

16 *The hero's side:* the party of the hostile leader, the non-Âryans who denied Indra, and themselves devoured the oblations that should have been presented to him. *He gave them various roads:* made them fly in all directions.

Indra brought down the fierce destroyer's fury. He gave them various roads, the path's controller.

17 E'en with the weak he wrought this matchless exploit: e'en with a goat he did to death a lion.
He pared the pillar's angles with a needle. Thus to Sudâs Indra gave all provisions.

18 To thee have all thine enemies submitted: e'en the fierce Bheda hast thou made thy subject.
Cast down thy sharpened thunderbolt, O Indra, on him who harms the men who sing thy praises.

19 Yamunâ and the Tṛitsus aided Indra. There he stripped Bheda bare of all his treasures.
The Ajas and the Ṣigrus and the Yakshus brought in to him as tribute heads of horses.

20 Not to be scorned, but like dawns past and recent, O Indra, are thy favours and thy riches.
Devaka, Manyamâna's son, thou slewest, and smotest Ṣambara from the lofty mountain.

21 They who, from home, have gladdened thee, thy servants, Parâṣara, Vasishṭha, Ṣatayâtu,
Will not forget thy friendship, liberal giver. So, shall the days dawn prosperous for the princes.

---

17 *E'en with a goat:* impossible deeds mentioned as illustrations of Indra's miraculous power.

18 *Bheda:* an enemy of Sudâs, or an unbeliever, says Sâyaṇa.

19 *Yamunâ:* the Jumna. But it is not easy to see how the expedition reached so far. The Ajas, Ṣigrus, and Yakshus were perhaps subject to Bheda, but nothing is known regarding them. *Heads of horses:* that had been killed in battle.

20 *Like dawns:* renewed every day. *Devaka:* not mentioned elsewhere. According to Professor Grassmann *devakam mânyamânam* refers to Ṣambara 'thinking himself a god.'

21 *Parâṣara,* is said by one authority to have been the son, and by another the grandson of the Ṛishi Vasishṭha. *Ṣatayâtu,* is said to be Ṣakti, Vasishṭha's son.

22 Priest-like, with praise, I move around the chamber earning Paijavana's reward, O Agni,
Two hundred cows from Devavân's descendant, two chariots from Sudâs with mares to draw them.

23 Gift of Paijavana, four horses bear me in foremost place, trained steeds with pearl to deck them.
Sudâs's brown steeds, firmly-stepping, carry me and my son for progeny and glory.

24 Him whose fame spreads between wide earth and heaven, who, as dispenser, gives each chief his portion,
Seven flowing rivers glorify like Indra. He slew Yudhyâmadhi in close encounter.

25 Attend on him, O ye heroic Maruts as on Sudâs's father Divodâsa.
Further Paijavana's desire with favour. Guard faithfully his lasting firm dominion.

HYMN XIX. Indra.

He like a bull with sharpened horns, terrific, singly excites and agitates all the people:
Thou givest him who largely pours libations his goods who pours not, for his own possession.

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22 Here begins the *dânastuti* or praise of the prince's liberality. *The chamber:* or hall of sacrifice. *Paijavana:* Sudâs, descendant of Pijavana.

Devavân's descendant: Sudâs, Devavân being either the same as Divodâsa, the father of Sudâs or one of his forefathers.

24 *Seven flowing rivers glorify:* the seven chief rivers of the Panjâb glorify him as they glorify Indra. Or, they (men) praise him as the seven rivers praise Indra. See, I. 102. 2, "The seven rivers bear his glory far and wide." *Yudhyâmidhi:* not mentioned elsewhere.

25 *Maruts:* here, perhaps, the Maghavans or wealthy nobles are intended, who stand in the same relation to Sudâs as the Maruts to Indra.

The metre is Trishṭup.

1 *Excites and agitates:* as god of battles. *Thou:* Indra. This abrupt change from the third person to the second is not unusual in the Veda.

2 Thou, verily, Indra, gavest help to Kutsa, willingly giving ear to him in battle,
When, aiding Ârjuneya, thou subduedst to him both Kuyava and the Dâsa Ṣushṇa.

3 O bold one, thou with all thine aids hast boldly holpen Sudâs whose offerings were accepted,
Pûru in winning land and slaying foemen, and Trasadasyu son of Purukutsa.

4 At the gods' banquet, hero-souled! with heroes, lord of bay steeds, thou slewest many Vṛitras.
Thou sentest in swift death to sleep the Dasyu, both Chumuri and Dhuni, for Dabhîti.

5 These were thy mighty powers that, thunder-wielder, thou swiftly crushedst nine-and-ninety castles:
Thou capturedst the hundredth in thine onslaught; thou slewest Namuchi, thou slewest Vṛitra.

6 Old are the blessings, Indra, which thou gavest Sudâs the worshipper who brought oblations.
For thee, the strong, I yoke thy strong bay horses: may our prayers reach thee and win strength, most mighty!

7 Give us not up, lord of bay horses, victor, in this thine own assembly to the wicked.
Deliver us with true and faithful succours: dear may we be to thee among the princes.

8 May we men, Maghavan, the friends thou lovest, near thee be joyful under thy protection.

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2 *Ârjuneya:* Kutsa, descendant of Arjuna. See I. 112. 23. *Kuyava:* See I. 103. 8.

4 For *Chumuri*, *Dhuni*, and *Dabhîti*, see Vol. I., Index.

5 *Namuchi:* another demon of drought. *In thine onslaught:* according to Sâyaṇa, for thy dwelling: "thou hast occupied the hundredth as a place of abode."—Wilson.

6 *Sudâs:* the king of the Tṛitsus, celebrated in the preceding hymn.

Fain to fulfil the wish of Atithigva humble the pride of Turvaṣa son of Yadu.

9 Swiftly, in truth, O Maghavan, about thee men skilled in hymning sing their songs and praises.
Elect us also into their assembly who by their calls on thee despoiled the niggards.

10 Thine are these lauds, O manliest of heroes, lauds which revert to us and give us riches.
Favour these, Indra, when they fight with foemen, as friend and hero and the heroes' helper.

11 Now, lauded for thine aid, heroic Indra, sped by our prayer, wax mighty in thy body.
Apportion to us strength and habitations. Ye gods, protect us evermore with blessings.

HYMN XX. Indra.

Strong, godly-natured, born for hero exploit, man's friend, he doth whatever deed he willeth.
Saving us e'en from great transgression, Indra, the youthful, visiteth man's home with favour.

2 Waxing in greatness Indra slayeth Vṛitra: the hero with his aid hath helped the singer.
He gave Sudâs wide room and space, and often hath granted wealth to him who brought oblations.

3 Soldier unchecked, war-rousing, battling hero, unconquered from of old, victorious ever,

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8 *Atithigva:* probably a descendant of Sudâs who must have lived long before the composition of this hymn, as the favour bestowed upon him by Indra is spoken of as old in stanza 6. *Turvaṣ son of Yadu:* or Turvaṣa and Yadva or Yadu's son may be separate persons: 'humiliate Turvaṣa; (humiliate) the son of Yadu.'—Wilson.

9 *Elect us also:* that is, let us share the blessings which thou withholdest from the illiberal churls who offer no oblations and givest to those who call upon thee and worship thee.

The metre is Triṣhṭup.

Indra the very strong hath scattered armies; yea, he hath slain each foe who fought against him.

4 Thou with thy greatness hast filled full, O Indra, even both the worlds with might, O thou most mighty.
Lord of bays, Indra, brandishing his thunder, is gratified with Soma at the banquet.

5 A Bull begat the Bull for joy of battle, and a strong mother brought forth him the manly.
He who is chief of men, their armies' leader, is a strong hero, bold, and fain for booty.

6 The people falter not, nor suffer sorrow, who win themselves this god's terrific spirit.
He who with sacrifices worships Indra, is lord of wealth, law-born and law's protector.

7 Whene'er the elder fain would help the younger, the greater cometh to the lesser's present.
Shall the immortal sit aloof inactive? O wondrous Indra, bring us wondrous riches.

8 Thy dear folk, Indra, who present oblations, are, in chief place, thy friends, O thunder-wielder.
May we be best content in this thy favour, sheltered by one who slays not, but preserves us.

9 To thee the mighty hymn hath clamoured loudly, and, Maghavan, the eloquent hath besought thee.
Desire of wealth hath come upon thy singer: help us, then, Śakra, to our share of riches.

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5 *A Bull begat the Bull:* "A vigorous (god) begot a vigorous (son)."—Muir. The father of Indra is Kaśyapa, according to Sâyaṇa; but probably Dyaus is intended. *A strong mother:* Aditi.

6 *Law-born:* legitimately born.

7 The relations between gods and men resemble those between elders and juniors, superiors and inferiors among men. The inferior comes to his superior with some offering in his hand and is assisted by him in return. So Indra should accept our oblations, and reward us with wealth.

9 *The eloquent: stâmuḥ;* according to Prof. Ludwig, the Greek στωμύλος (from στόμα, mouth), mouthy, talkative, and, in a good sense, fluent, eloquent. The Commentators explain the word as praiser.

10 Place us by food which thou hast given, O Indra,
us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee.
Ye gods, preserve us evermore with blessings.

HYMN XXI. Indra.

PRESSED is the juice divine with milk commingled:
thereto hath Indra ever been accustomed.
We wake thee, lord of bays, with sacrifices: mark
this our laud in the wild joy of Soma.

2 On to the rite they move, the grass they scatter,
these Soma-drinkers eloquent in synod.
Hither, for men to grasp, are brought the press-stones,
far-thundering, famous, strong, that wait on heroes.

3 Indra, thou settest free the many waters that were
encompassed, hero, by the dragon.
Down rolled, as if on chariots borne, the rivers:
through fear of thee all things created tremble.

4 Skilled in all manly deeds the god terrific hath
with his weapons mastered these opponents.
Indra in rapturous joy shook down their castles: he
slew them in his might, the thunder-wielder.

5 No evil spirits have impelled us, Indra, nor fiends,
O mightiest god, with their devices.
Let our true god defy each hostile creature: let not
the lewd approach our holy worship.

6 Thou in thy strength surpassest earth and heaven: the regions comprehend not all thy greatness.
With thine own power and might thou slewest Vṛitra:
no foe hath found the end of thee in battle.

The metre is Triṣhṭup.

1 *We wake thee:* or, we think of thee.

4 *These opponents:* according to Sâyaṇa, the demons of the air. The text has no noun for 'these.'

5 *The lewd:* those who do not follow Vedic observances, according to Yâska. For a full discussion of the meaning of *śiśnadevâḥ* see Muir, *O. S. Texts*, IV. 406-411.

7 Even the earlier deities submitted their powers to thy supreme divine dominion.
Indra wins wealth and deals it out to others: men in the strife for booty call on Indra.

8 The humble hath invoked thee for protection, thee, lord of great felicity, O Indra.
Thou with a hundred aids hast been our helper: one who brings gifts like thee hath his defender.

9 May we, O Indra, be thy friends for ever, eagerly, conqueror, yielding greater homage.
May, through thy grace, the strength of us who battle quell in the shock the onset of the foeman.

10 Place us by food which thou hast given, O Indra, us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee. Ye gods, preserve us evermore with blessings.

HYMN XXII.

Indra.

DRINK Soma, lord of bays, and let it cheer thee: Indra, the stone, like a well guided courser,
Directed by the presser's arms hath pressed it.

2 So let the draught of joy, thy dear companion, by which, O lord of bays, thou slayest Vṛitras,
Delight thee, Indra, lord of princely treasures.

3 Mark closely, Maghavan, the words I utter, this eulogy recited by Vasishṭha:
Accept the prayers I offer at thy banquet.

4 Hear thou the call of the juice-drinking press-stone: hear thou the Brahman's hymn who sings and lauds thee.
Take to thine inmost self these adorations.

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8 *One who brings gifts like thee:* Sâyaṇa interprets differently: "be our defender against every overpowering (assailant) like to thee."—Wilson.

The metre is Virâj in stanzas 1—8, and Trishṭup in 9.

4 *Juice-drinking:* that presses out the juice of the plant, and so may be said to drink it. The scholiast inserts *mama*, of me: Hear the invocation of the (grinding) stone (of me) repeatedly drinking (the *Soma*).—Wilson.

5 I know and ne'er forget the hymns and praises of thee, the conqueror, and thy strength immortal.
Thy name I ever utter, self-refulgent!

6 Among mankind many are thy libations, and many a time the pious sage invokes thee.
O Maghavan, be not long distant from us.

7 All these libations are for thee, O hero: to thee I offer these my prayers that strengthen.
Ever, in every place, must men invoke thee.

8 Never do men attain, O wonder-worker, thy greatness, mighty one, who must be lauded,
Nor, Indra, thine heroic power and bounty.

9 Among all Ṛishis, Indra, old and recent, who have engendered hymns as sacred singers,
Even with us be thine auspicious friendships. Ye gods, preserve us evermore with blessings.

HYMN XXIII. Indra.

Prayers have been offered up through love of glory: Vasishṭha, honour Indra in the battle.
He who with might extends through all existence hears words which I, his faithful servant, utter.

2 A cry was raised which reached the gods, O Indra, a cry to them to send us strength in combat.
None among men knows his own life's duration: bear us in safety over these our troubles.

3 The bays, the booty-seeking car I harness: my prayers have reached him who accepts them gladly.
Indra, when he had slain resistless Vṛitras, forced with his might the two world-halves asunder.

4 Like barren cows, moreover, swelled the waters: the singers sought thy holy rite, O Indra.
Come unto us as with his team comes Vâyu: thou, through our solemn hymns bestowest booty.

The metre is Trishṭup.

2 *A cry was raised:* I follow Professor Pischel's interpretation of this very difficult stanza. See *Vedische Studien*, I. p. 34-36.

4 *Barren cows*: which are fatter than others.

5 So may these gladdening draughts rejoice thee, Indra, the mighty, very bounteous to the singer.
Alone among the gods thou pitiest mortals: O hero, make thee glad at this libation.

6 Thus the Vasishṭhas glorify with praises Indra the powerful one, whose arm wields thunder.
Praised, may he guard our wealth in kine and heroes. Ye gods, preserve us evermore with blessings.

HYMN XXIV. Indra.

A HOME is made for thee to dwell in, Indra: O much-invoked, go thither with the heroes.
As thou, to prosper us, art our defender, vouchsafe us wealth, rejoice with draughts of Soma.

2 Indra, thy wish, twice-strong, is comprehended: pressed is the Soma, poured are pleasant juices.
This hymn of praise, from loosened tongue, made perfect, draws Indra to itself with loud invoking.

3 Come, thou impetuous god, from earth or heaven come to our holy grass to drink the Soma.
Hither to me let thy bay horses bring thee to listen to our hymns and make thee joyful.

4 Come unto us with all thine aids, accordant, lord of bay steeds, accepting our devotions,
Fair-helmeted, o'ercoming with the mighty, and lending us the strength of bulls, O Indra.

5 As to the chariot pole a vigorous courser, this laud is brought to the great strong upholder.
This hymn solicits wealth of thee: in heaven, as 'twere above the sky, set thou our glory.

6 With precious things, O Indra, thus content us: may we attain to thine exalted favour.
Send our chiefs plenteous food with hero children. Preserve us evermore, ye gods, with blessings.

The metre is Trishṭup.

1 *A home:* in the sacrificial chamber.

4 *Fair-helmeted:* or fair-cheeked, or handsome-chinned.

HYMN XXV.

Indra.

When with thy mighty help, O potent Indra, the armies rush together in their fury,
When from the strong man's arm the lightning flieth, let not thy mind go forth to side with others.

2 O Indra, where the ground is hard to traverse, smite down our foes, the mortals who assail us.
Keep far from us the curse of the reviler: bring us accumulated store of treasures.

3 God of the fair helm, give Sudâs a hundred succours, a thousand blessings, and thy bounty.
Strike down the weapon of our mortal foeman: bestow upon us splendid fame and riches.

4 I wait the power of one like thee, O Indra, gifts of a helper such as thou art, hero.
Strong, mighty god, dwell with me now and ever: lord of bay horses, do not thou desert us.

5 Here are the Kutsas supplicating Indra for might, the lord of bays for god-sent conquest.
Make our foes ever easy to be vanquished: may we, victorious, win the spoil, O hero.

6 With precious things, O Indra, thus content us: may we attain to thine exalted favour.
Send our chiefs plenteous food with hero children. Preserve us evermore, ye gods, with blessings.

The metre is Trishṭup. The battle has begun, and the singer prays to Indra for aid.

1 *The lightning:* the swift and flashing arrow. *Others:* the enemy.

3 *Sudâs:* according to Sâyaṇa, 'the liberal donor (of oblations).'—Wilson.

The Kutsas: apparently the priests of the hostile party.

HYMN XXVI.

Indra.

SOMA unpressed ne'er gladdened liberal Indra, no juices pressed without a prayer have pleased him.
I generate a laud that shall delight him, new and heroic, so that he may hear us.

2 At every laud the Soma gladdens Indra: pressed juices please him as each psalm is chanted,
What time the priests with one united effort call him to aid, as sons invoke their father.

3 These deeds he did; let him achieve new exploits, such as the priests declare at their libations.
Indra hath taken and possessed all castles, like as one common husband doth his spouses.

4 Even thus have they declared him. Famed is Indra as conqueror, sole distributor of treasures;
Whose many succours come in close succession. May dear delightful benefits attend us.

5 Thus, to bring help to men, Vasishṭha laudeth Indra, the peoples' hero at libation.
Bestow upon us strength and wealth in thousands. Preserve us evermore, ye gods, with blessings.

HYMN XXVII.

Indra.

MEN call on Indra in the armed encounter that he may make the hymns they sing decisive.
Hero, rejoicing in thy might, in combat give us a portion of the stall of cattle.

The metre is Trishṭup.

1 *Soma unpressed:* cp. VI. 41. 4, Soma when pressed excels the unpressed Soma. Not only must the juice be duly expressed, but it must be expressed and offered with prayer.

3 *All castles:* all the strong-holds of the demons of drought, the cloud-castles in which the rain is imprisoned.

The metre is Trishṭup.

1 *Give us a portion, etc:* aid us to capture and carry off the cattle of the enemy.

2 Grant, Indra Maghavan, invoked of many, to these my friends the strength which thou possessest.
Thou, Maghavan, hast rent strong places open: unclose for us, wise god, thy hidden bounty.

3 King of the living world, of men, is Indra, of all in varied form that earth containeth.
Thence to the worshipper he giveth riches: may he enrich us also when we laud him.

4 Maghavan Indra, when we all invoke him, bountiful ever sendeth strength to aid us:
Whose perfect guerdon, never failing, bringeth wealth to the men, to friends the thing they covet.

5 Quick, Indra, give us room and way to riches, and let us bring thy mind to grant us treasures,
That we may win us cars and steeds and cattle. Preserve us evermore, ye gods, with blessings.

HYMN XXVIII. Indra.

Come to our prayers, O Indra, thou who knowest: let thy bay steeds be yoked and guided hither.
Though mortal men on every side invoke thee, still give thine ear to us, O all-impeller.

2 Thy greatness reacheth to our invocation, the sages' prayer which, potent god, thou guardest.
What time thy hand, O mighty, holds the thunder, awful in strength thou hast become resistless.

3 What time thou drewest both world-halves together, like heroes led by thee who call each other—
For thou wast born for strength and high dominion —then e'en the active overthrew the sluggish.

The metre is Trishṭup.

2 *Thy greatness reacheth to our invocation:* thou hast the power to come to our call if thou wilt.

3 *Drewest both world-halves together:* settest heaven and earth opposite to each other, like armies arrayed for battle. *E'en the active:* the meaning of the half-line is doubtful, and *chit*, even, seems to be

4 Honour us in these present days, O Indra, for hostile men are making expiation.
Our sin that sinless Varuṇa discovered, the wondrous wise hath long ago forgiven.
5 We will address this liberal lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises. Preserve us evermore, ye gods, with blessings.

HYMN XXIX.

Indra.

THIS Soma hath been pressed for thee, O Indra: come hither, lord of bays, for this thou lovest.
Drink of this fair, this well-effused libation: O Maghavan, give us wealth when we implore thee.
2 Come to us quickly with thy bay steeds, hero, come to our prayer, accepting our devotion.
Enjoy thyself aright at this libation, and listen thou unto the prayers we offer.
3 What satisfaction do our hymns afford thee? When, Maghavan? Now let us do thee service.
Hymns, only hymns, with love for thee, I weave thee: then hear, O Indra, these mine invocations.
4 They, verily, were also human beings whom thou wast wont to hear, those earlier sages.
Hence I, O Indra Maghavan, invoke thee: thou art our providence, even as a father.

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out of place. Professor Wilson translates, after Sâyaṇa: 'whence the presenter of offerings overcomes him who offers them not.' According to Professor Grassmann, 'the active' is Indra, and 'the inactive' is the sluggish demon. Professor Ludwig suggests an alteration of the text.

4 *Are making expiation:* or, possibly, set themselves in order, that is, equip and prepare themselves for battle. *The wondrous wise: mâyî;* Varuṇa.

The metre is Trishṭup.

3 *Now let us do thee service: nûnam;* 'no time like the present.'—L.

5 We will address this liberal lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises.
Preserve us evermore, ye gods, with blessings.

HYMN XXX. Indra.

WITH power and strength, O mighty god, approach us: be the augmenter, Indra, of these riches;
Strong thunderer, lord of men, for potent valour, for manly exploit and for high dominion.

2 Thee, worth invoking, in the din of battle heroes invoke in fray for life and sunlight.
Among all people thou art foremost fighter: give up our enemies to easy slaughter.

3 When fair bright days shall dawn on us, O Indra, and thou shalt bring thy banner near in battle,
Agni the Asura shall sit down as herald, calling gods hither for our great good fortune.

4 Thine are we, Indra, thine, both these who praise thee, and those who give rich gifts, O god and hero.
Grant to our princes excellent protection: may they wax old and still be strong and happy.

5 We will address this liberal lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises.
Preserve us evermore, ye gods, with blessings.

HYMN XXXI. Indra.

SING ye a song, to make him glad, to Indra, lord of tawny steeds,
The Soma-drinker, O my friends.

The metre is Triṣhṭup.

1 *For potent valour:* that is, to give us potent valour.

2 *Foremost fighter:* caster of the spear, warrior, according to Roth; but the meaning of *senyaḥ* is somewhat uncertain.

The metre is Gâyatrí in stanzas 1—9, and Virâj in 10—12.

2 To him the bounteous say the laud, and let us glorify, as men
May do, the giver of true gifts.
3 O Indra, lord of boundless might, for us thou winnest strength and kine,
Thou winnest gold for us, good lord.
4 Faithful to thee we loudly sing, heroic Indra, songs to thee:
Mark, O good lord, this act of ours.
5 Give us not up to man's reproach, to foeman's hateful calumny:
In thee alone is all my strength.
6 Thou art mine ample coat of mail, my champion, Vṛitra-slayer, thou:
With thee for friend I brave the foe.
7 Yea, great art thou whose conquering might two independent powers confess,
The heaven, O Indra, and the earth.
8 So let the voice surround thee, which attends the Maruts on their way,
Reaching thee with the rays of light.
9 Let the ascending drops attain to thee, the wondrous god, in heaven:
Let all the folk bow down to thee.
10 Bring to the wise, the great, who waxeth mighty, your offerings, and make ready your devotion:
To many clans he goeth, man's controller.
11 For Indra, the sublime, the far-pervading, have singers generated prayer and praises:
The sages never violate his statutes.
12 The choirs have stablished Indra king for ever, for victory, him whose anger is resistless:
And, for the bays' lord, strengthened those he loveth.

7 *Independent: svadhâvarî;* 'abounding in food.'—Wilson.
8 *The voice:* 'the praises of thine adorers.'—Wilson.
12 *Strengthened:* "barhayâ: for abarhayan, as is clear from what precedes."—L. Sâyaṇa takes *barhayâ* as the imperative: "urge thy kinsmen, (worshipper, to glorify) the lord of bay steeds."—Wilson.

HYMN XXXII. Indra.

LET none, no, not thy worshippers, delay thee far away from us.
Even from far away come thou unto our feast, or listen if already here.

2 For here, like flies on honey, these who pray to thee sit by the juice that they have poured.
Wealth-craving singers have on Indra set their hope, as men set foot upon a car.

3 Longing for wealth I call on him, the thunderer with the strong right hand,
As a son calleth on his sire.

4 These Soma-juices, mixed with curd, have been expressed for Indra here.
Come with thy bay steeds, thunder-wielder, to our home, to drink them till they make thee glad.

5 May he whose ear is open hear us. He is asked for wealth: will he despise our prayer?
Him who bestows at once a hundred thousand gifts none shall restrain when he would give.

6 The hero never checked by men hath gained his strength through Indra, he
Who presses out and pours his deep libations forth, O Vṛitra-slayer, unto thee.

7 When thou dost drive the fighting men together be, thou mighty one, the mighty's shield.

The chief Ṛishi of the hymn is Vasishṭha, the first half of stanza 26 being by some ascribed to his son Śakti.

The metre is Bṛihatî and Satobṛihatî in alternate stanzas, with the exception of stanza 3, in which it is Dvipadâ Virâj which I have treated as Gâyatrî. I am indebted to Professor Max Müller's translation of this hymn in his *Ancient Sanskrit Literature* for many of the renderings which I have adopted.

3 *With the strong right hand*: or, giver of good gifts.

7 *The mighty's shield*: 'the shield of the mighty (Vasishṭhas).'—M. M. 'a protection of the Maghavans,' *i. e.* the institutors of the sacrifice.—Ludwig.

May we divide the wealth of him whom thou hast slain: bring us his gear, invincible!

8 For Indra, Soma-drinker, armed with thunder, press the Soma-juice.
Make ready your dressed meats: cause him to favour us. The giver blesses him who gives.

9 Grudge not, ye Soma-pourers; stir you, pay the rites, for wealth, to the great conqueror.
Only the active conquers, dwells in peace, and thrives: not for the niggard are the gods.

10 No one hath overturned or stayed the car of him who freely gives.
The man whom Indra and the Marut host defend comes to a stable full of kine.

11 Indra, that man when fighting shall obtain the spoil, whose strong defender thou wilt be.
Be thou the gracious helper, hero! of our cars, be thou the helper of our men.

12 His portion is exceeding great like a victorious soldier's spoil.
Him who is Indra, lord of bays, no foes subdue. He gives the Soma-pourer strength.

13 Make for the holy gods a hymn that is not small, but well-arranged and fair of form.
Full many snares and bonds subdue not him who dwells with Indra through his sacrifice.

14 Indra, what mortal will attack the man who hath his wealth in thee?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan.

15 In battles with the foe urge on our mighty ones who give the treasures dear to thee,

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8 *The giver blesses him who gives:* Indra rewards the liberal worshipper.

10 *Comes to a stable full of kine:* carries off rich booty.

And may we with our princes, lord of tawny steeds!
pass through all peril, led by thee.

16 Thine, Indra, is the lowest wealth, thou cherishest the midmost wealth,
Thou ever rulest all the highest: in the fray for cattle none resisteth thee.

17 Thou art renowned as giving wealth to every one in all the battles that are fought.
Craving protection, all these people of the earth, O much-invoked, implore thy name.

18 If I, O Indra, were the lord of riches ample as thine own,
I should support the singer, god who scatterest wealth! and not abandon him to woe.

19 Each day would I enrich the man who sang my praise, in whatsoever place he were.
No kinship is there better, Maghavan, than thine: a father even is no more.

20 With Plenty for his true ally the active man will gain the spoil.
Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.

21 A mortal wins no riches by unworthy praise: wealth comes not to the niggard churl.
Light is the task to give, O Maghavan, to one like me on the decisive day.

22 Like kine unmilked we call aloud, hero, to thee, and sing thy praise,
Looker on heavenly light, lord of this moving world, lord, Indra, of what moveth not.

23 None other like to thee, of earth or of the heavens, hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men of might we call on thee.

24 Bring, Indra, the victorious ones; bring, elder thou, the younger host.
For, Maghavan, thou art rich in treasures from of old, and must be called in every fight.
25 Drive thou away our enemies, O Maghavan: make riches easy to be won.
Be thou our good protector in the strife for spoil: cherisher of our friends be thou.
26 O Indra, give us wisdom as a sire gives wisdom to his sons.
Guide us, O much-invoked, in this our way: may we still live and look upon the light.
27 Grant that no mighty foes, unknown, malevolent, unhallowed, tread us to the ground.
With thine assistance, hero, may we pass through all the waters that are rushing down.

HYMN XXXIII.

Vasishṭha.

THESE who wear hair-knots on the right, the movers of holy thought, white-robed, have made me joyful.
I warned the men, when from the grass I raised me, Let the Vasishṭhas be at hand to help me.

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24 *Bring, Indra, the victorious ones:* these would be the Maruts. But I am not sure that the translation, in which I follow Prof. Ludwig, is correct. "Elder Indra, bring that (wealth to me) being the junior."—Wilson. "Bring all this to those who are good, O Indra, be they old or young."—M. M.

The hymn is a glorification of Vasishṭha and his family, the latter part relating his birth and the earlier verses referring to his connexion with king Sudâs. Vasishṭha is the Ṛishi of stanzas 1—9, and the deity of 10—14, his sons being the Ṛishis of 10—14 and the deities of 1—9.

The metre is Trishṭup.

1 *Hair-knots:* "*Kaparda* is the *chúḍa* or single lock of hair left on head at tonsure, which, according to the scholiast, it is characteristic of the *Vasishṭhas* to wear on the right of the crown of the head,

2 With Soma they brought Indra from a distance, over Vaiṣanta, from the strong libation.
Indra preferred Vasishṭhas to the Soma pressed by the son of Vayata, Pâṣadyumna.

3 So, verily, with these he crossed the river, in company with these he slaughtered Bheda.
So in the fight with the ten kings, Vasishṭhas! did Indra help Sudâs through your devotions.

4 I gladly, men! with prayer prayed by our fathers have fixed your axle: ye shall not be injured:
Since, when ye sang aloud the Ṣakvarî verses, Vasishṭhas! ye invigorated Indra.

5 Like thirsty men they looked to heaven, in battle with the ten kings, surrounded and imploring.
Then Indra heard Vasishṭha as he praised him, and gave the Ṭritsus ample room and freedom.

6 Like sticks and staves wherewith they drive the cattle, stripped bare, the Bharatas were found defenceless:
Vasishṭha then became their chief and leader: then widely were the Ṭritsus' clans extended.

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dakshiṇe ṣiraso bhâge."—Wilson. *White-robed:* white-coloured, according to Sâyaṇa. "Sâyaṇa thinks that Vasishṭha is the speaker, and refers here to his own sons. Professor Roth (under the word *av*) regards Indra as the speaker. May it not be Sudâs?"—Muir, *O. S. Texts*, I. 319, 320, where stanzas 1—13 are translated. *From the grass:* the sacred grass laid on the floor of the sacrificial chamber.

2 *Vaiṣanta:* probably the name of a river. *Pâṣadyumna:* another king who was sacrificing to Indra at the same time as Sudâs.

3 *The river:* Yamunâ. See VII. 18. 19. *Ten kings:* of the confederate tribes who opposed Sudâs. See VII. 18.

4 *Ṣakvarî verses:* hymns of praise in the Ṣakvarî metre (14 × 4).

6 *Ṭritsus:* the tribe of which Sudâs was king. *Bharatas:* apparently the same as the Ṭritsus.

7 Three fertilize the worlds with genial moisture: three noble creatures cast a light before them.
Three that give warmth to all attend the Morning. All these have they discovered, these Vasishṭhas.
8 Like the Sun's growing glory is their splendour, and like the sea's is their unfathomed greatness.
Their course is like the wind's. Your laud, Vasishṭhas, can never be attained by any other.
9 With meditations of the heart they traverse the secret lore that hath a thousand branches.
Wearing the vesture spun for them by Yama, near to the Apsarasas sate the Vasishṭhas.
10 When Varuṇa and Mitra both beheld thee springing, a form of splendour, from the lightning,
This was one birth of thine, and one, Vasishṭha, what time Agastya brought thee to the people.

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7 "In explanation of this, Sâyaṇa quotes a passage from the Ṣâṭyâyana Brâhmaṇa: (1) Agni produces a fertilizing fluid on the earth, Vâyu in the air, the Sun in the sky. (2) The 'three noble creatures' are the Vasus, Rudras, and Âdityas. The Sun is their light. (3) Agni, Vâyu, and the Sun each attend the Dawn."—Muir, *O. S. Texts*, 1. 320.

9 *The secret lore that hath a thousand branches:* according to Sâyaṇa, the revolving world of various living beings; or the succession of many births. *The vesture:* the body. The stanza is very obscure, and Sâyaṇa's explanation, which overrides grammar and syntax, is not satisfactory: "By the wisdom seated in the heart the *Vasishṭhas* traverse the hidden thousand-branched world, and the *Apsarasas* sit down, wearing the vesture spread out by Yama."—Wilson.

10 Vasishṭha appears here as an embodiment of lightning, light, or fire, and to have been brought down to men by Agastya who was born in the same way as Vasishṭha.

11 Born of their love for Urvaśî, Vasishṭha, thou, priest, art son of Varuṇa and Mitra;
And as a fallen drop, in heavenly fervour, all the gods laid thee on a lotus-blossom.
12 He, thinker, knower both of earth and heaven, endowed with many a gift, bestowing thousands,
Destined to wear the vesture spun by Yama, sprang from the Apsaras to life, Vasishṭha.
13 Born at the sacrifice, urged by adorations, both with a common flow bedewed the pitcher.
Then from the midst thereof there rose up Mâna, and thence they say was born the sage Vasishṭha.
14 He brings the bearer of the laud and Sâman: first shall he speak bringing the stone for pressing.
With grateful hearts in reverence approach him: to you, O Pratṛidas, Vasishṭha cometh.

HYMN XXXIV. Viśvedevas.

May our divine and brilliant hymn go forth, like a swift chariot wrought and fashioned well.
2 The waters listen as they flow along: they know the origin of heaven and earth.

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11 *Urvaśî:* the most celebrated of the Apsarasas or nymphs of heaven. *On a lotus-blossom:* or, according to others, 'in the sacred pitcher,' or water-jar used in sacrifice. 'In the lake.'—Wilson.

For a full account of this production of Vasishṭha, the curious reader is referred to Muir, *O. S. Texts*, I. 321.

12 *The Apsaras:* Urvaśî.

13 *Mâna:* said to be another name of Agastya.

14 *The bearer of the laud and Sâman:* the pressing-stone, which was worked during the recitation of sacred verses. *Pratṛidas:* a name used here to designate the Tṛitsus.

The metre is Virâj (10 × 2) in stanzas 1—21, and Trishṭup in the rest.

2 "An allusion, perhaps, to the subsequently received cosmogony, as in *Manu*, that water was the first of created things."—Wilson.

3 Yea, the broad waters swell their flood for him: of him strong heroes think amid their foes.

4 Set ye for him the coursers to the pole: like Indra thunderer is the golden-armed.

5 Arouse you, like the days, to sacrifice: speed gladly like a traveller on the way.

6 Go swift to battles, to the sacrifice: set up a flag, a hero for the folk.

7 Up from his strength hath risen as 'twere a light: it bears the load as earth bears living things.

8 Agni, no demon I invoke the gods: by law completing it, I form a hymn.

9 Closely about you lay your heavenly song, and send your voice to where the gods abide.

10 Varuṇa, mighty, with a thousand eyes, beholds the paths wherein these rivers run.

11 He, king of kings, the glory of the floods, o'er all that liveth hath resistless sway.

12 May he assist us among all the tribes, and make the envier's praise devoid of light.

13 May the foes' threatening arrow pass us by: may he put far from us our bodies' sin.

14 Agni, oblation-eater, through our prayers aid us: to him our dearest laud is brought.

15 Accordant with the gods choose, for our friend the waters' child: may he be good to us.

16 With lauds I sing the Dragon born of floods: he sits beneath the streams in middle air.

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3 *For him:* Indra.

4 *The golden-armed:* Savitar.

6 *A hero:* a sort of personification of the sacrifice. "An expiatory sacrifice for (the good of) mankind."—Wilson.

16 *The Dragon born of floods:* Ahirbudhnya, or the Dragon of the Deep of the following stanza; the regent of the sea of air.

17 Ne'er may the Dragon of the Deep harm us: ne'er fail this faithful servant's sacrifice.

18 To these our heroes may they grant renown: may pious men march boldly on to wealth.

19 Leading great hosts, with fierce attacks of these, they burn their foes as the sun burns the earth.

20 What time our wives draw near to us, may he, deft-handed Twashṭar, give us hero sons.

21 May Twashṭar find our hymn acceptable, and may Aramati, seeking wealth, be ours.

22 May they who lavish gifts bestow those treasures: may Rodasî and Varuṇânî listen.
May he, with the Varûtrîs, be our refuge, may bountiful Twashṭar give us store of riches.

23 So may rich mountains and the liberal waters, so may all herbs that grow on ground, and Heaven,
And Earth accordant with the forest sovrans, and both the world-halves round about protect us.

24 To this may the two wide worlds lend approval, and Varuṇa in heaven, whose friend is Indra.
May all the Maruts give consent, the victors, that we may hold great wealth in firm possession.

25 May Indra, Varuṇa, Mitra, and Agni, waters, herbs, trees accept the praise we offer.
May we find refuge in the Maruts' bosom. Protect us evermore, ye gods, with blessings.

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18 *They:* the gods.

19 *Of these:* gods, or Maruts, according to the scholiast.

21 *Aramati:* variously interpreted by Sâyaṇa in the various places where the word occurs. Here it is said to mean a being of perfect intelligence, or whose intelligence reaches to all objects. The Genius of Devotion.

22 *Varûtrîs:* protecting goddesses. See Index.

23 *Forest sovrans:* tall timber trees. *Vanaspati*, corrupted in the peasant's mouth, now means grass and bushes.

HYMN XXXV.

Viśvedevas.

1 BEFRIEND us with their aids Indra and Agni, Indra and Varuna who receive oblations!
Indra and Soma give health, wealth, and comfort, Indra and Pûshan be our strength in battle.

2 Auspicious friends to us be Bhaga, Śansa, auspicious be Purandhi and all Riches;
The blessing of the true and well-conducted, and Aryaman in many forms apparent.

3 Kind unto us be Maker and Sustainer, and the far-reaching pair with godlike natures.
Auspicious unto us be Earth and Heaven, the Mountain, and the gods' fair invocations.

4 Favour us Agni with his face of splendour, and Varuṇa and Mitra and the Aśvins.
Favour us noble actions of the pious, impetuous Vâta blow on us with favour.

5 Early invoked, may Heaven and Earth be friendly, and air's mid-region good for us to look on.
To us may herbs and forest-trees be gracious, gracious the lord victorious of the region.

6 Be the god Indra with the Vasus friendly, and, with the Âdityas, Varuṇa who blesseth.
Kind, with the Rudras, be the healer Rudra, and, with the Dames, may Twashṭar kindly listen.

The metre is Trishṭup.

1 *Befriend us: śam no bhavatâm.* The indeclinable word *śam*, signifying happy, auspicious, pleasant, sweet, kind, agreeable, etc., etc., is used with or without the verb *bhû*, in the first thirteen stanzas. I have varied the expression here and there.

2 *Śansa:* prayer or wish personified. Or it may be Narâśansa, Agni. *Purandhi:* Plenty.

3 *Far-reaching pair:* Heaven and Earth.

5 *The lord victorious:* Indra.

7 Blest unto us be Soma, and devotions, blest be the sacrifice, the stones for pressing.
Blest be the fixing of the sacred pillars, blest be the tender grass, and blest the altar.

8 May the far-seeing Sun rise up to bless us: be the four quarters of the sky auspicious.
Auspicious be the firmly-seated mountains, auspicious be the rivers and the waters.

9 May Aditi through holy works be gracious, and may the Maruts, loud in song, be friendly.
May Vishṇu give felicity, and Pûshan, the air that cherisheth our life, and Vâyu.

10 Prosper us Savitar, the god who rescues, and let the radiant Mornings be propitious.
Auspicious to all creatures be Parjanya, auspicious be the field's benign protector.

11 May all the fellowship of gods befriend us, Sarasvatî, with Holy Thoughts, be gracious.
Friendly be they, the liberal ones who seek us, yea, those who dwell in heaven, on earth, in waters.

12 May the great lords of truth protect and aid us: blest to us be our horses and our cattle.
Kind be the pious skilful-handed Ribhus, kind be the Fathers at our invocations.

13 May Aja-Ekapâd, the god, be gracious, gracious the Dragon of the Deep, and Ocean.
Gracious be he, the swelling child of waters, gracious be Pṛiṣni who hath gods to guard her.

14 So may the Rudras, Vasus, and Âdityas accept the new hymn which we now are making.

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10 *The field's benign protector:* Agni, or Rudra. See IV. 57.

13 *Aja-Ekapâd:* perhaps, the Sun. See VI. 50. 14, and footnote.
The Dragon of the Deep: Ahirbudhnya, regent of the depths of the firmament. See Index.

May all the holy ones of earth and heaven, and the Cow's offspring hear our invocation.

15 They who of holy gods are very holy, immortal, knowing Law, whom man must worship,—
May these to-day give us broad paths to travel.
Preserve us evermore, ye gods, with blessings.

HYMN XXXVI.

Viśvedevas.

LET the prayer issue from the seat of Order, for Sûrya with his beams hath loosed the cattle.
With lofty ridges earth is far extended, and Agni's flame hath lit the spacious surface.

2 O Asuras, O Varuṇa and Mitra, this hymn to you, like food, anew I offer.
One of you is a strong unerring leader, and Mitra, speaking, stirreth men to labour.

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14 *Cow's offspring:* the Maruts. According to Roth, those who are born and live in radiant heaven.

15 *Broad paths to travel:* perhaps, generally, an easy road to prosperity.

The metre is Trishṭup.

1 *The seat of Order:* 'the hall of the sacrifice.'—Wilson. *The cattle:* rays of light.

2 "One of you (Varuṇa) is the lord and unassailable guide, and he who is called Mitra, (*i. e.* the friend) calls men to activity. Here so much at least is declared (and the same thing is expressed in nearly the same words in other places), that the light of day, which awakens life, and brings joy and activity into the world, is the narrower sphere of Mitra's power; though, however, Varuṇa is not relegated to the night alone, for he continues to be the lord and the first."—Roth, quoted by Muir, *O. S. Texts*, V. 70. The meaning of *inaḥ*, translated by 'lord' in this extract, is, in the Veda, rather 'strong,' 'energetic,' and is so given in the St. Petersburg Lexicon, the meaning 'lord' belonging to later literature. The second half of the second line is repeated from III. 59. 1.

3 The movements of the gliding wind come hither:
like cows, the springs are filled to overflowing.
Born in the station e'en of lofty heaven the Bull
hath loudly bellowed in this region.

4 May I bring hither with my song, O Indra, wise
Aryaman who yokes thy dear bay horses,
Voracious, with thy noble car, O hero, him who
defeats the wrath of the malicious.

5 In their own place of sacrifice adorers worship to
gain long life and win his friendship.
He hath poured food on men when they have praised
him; be this, the dearest reverence, paid to Rudra.

6 Coming together, glorious, loudly roaring—Sarasvatî,
mother of floods, the seventh—
With copious milk, with fair streams, strongly flowing,
full-swelling with the volume of their water;

7 And may the mighty Maruts, too, rejoicing, aid our
devotion and protect our offspring.
Let not swift-moving Aksharâ neglect us: they
have increased our own appropriate riches.

8 Bring ye the great Aramati before you, and Pûshan
as the hero of the synod,
Bhaga who looks upon this hymn with favour, and,
as our strength, the bountiful Purandhi.

---

3 *The springs:* the fountains of rain; the clouds. *The Bull:* Parjanya, god of the rain-cloud. *This region:* literally, this udder; the firmament.

4 *Voracious:* epithet of horses; but the meaning of *dhâyû* is uncertain. According to Sâyaṇa, it means 'holding,' 'vigorous;' according to Professor Ludwig, 'pouring forth rain;' according to Professor Grassman, 'thirsty.'

5 *His friendship:* Rudra's.

6 *The seventh:* with the six other celebrated rivers. See I. 32. 12.

7 *Aksharâ:* Vâk, or Voice; 'the imperishable goddess of speech.'—Wilson.

8 *Aramati:* the personification of religious worship, or active piety. According to Sâyaṇa, *aramatim* here is an epithet of *mahîm*,

9 May this our song of praise reach you, O Maruts, and Vishṇu guardian of the future infant.
May they vouchsafe the singer strength for offspring.
Preserve us evermore, ye gods, with blessings.

HYMN XXXVII. Viśvedevas.

LET your best-bearing car that must be lauded, ne'er injured, bring you Vâjas and Ṛibhukshans.
Fill you, fair-helmeted! with mighty Soma, thrice-mixed, at our libations, to delight you.

2 Ye who behold the light of heaven, Ṛibhukshans, give our rich patrons unmolested riches.
Drink, heavenly-natured, at our sacrifices, and give us bounties for the hymns we sing you.

3 For thou, O mighty one, art used to giving, at parting treasure whether small or ample.
Filled full are both thine arms with great possessions: thy goodness keeps thee not from granting riches.

4 Indra, high-famed, as Vâja and Ṛibhukshan, thou goest working, singing to the dwelling.
Lord of bay steeds, this day may we Vasishṭhas offer our prayers to thee and bring oblations.

'the never-resting Earth.' For the various meanings assigned by Sâyaṇa to this word in the various places in which it occurs, see Muir, *O. S. Texts*, IV. 317.

Purandhi: Plenty, personified; 'the sustainer of old.'—Wilson.

The metre is Trishṭup.

1 *Vâjas and Ṛibhukshans:* that is, Ṛibhukshan or Ṛibhu, Vibhvan, and Vâja, commonly called the Ṛibhus from the name of the first of the three. *Fair-helmeted:* 'handsome-chinned.'—Wilson. 'Strong-jawed.'—Ludwig. *Thrice-mixed:* with milk, curds, and meal.

3 *Mighty one:* Maghavan; Indra.

4 *Working:* 'the fulfiller (of wishes).'—Wilson. The first line is somewhat obscure.

5 Thou winnest swift advancement for thy servant, through hymns, lord of bay steeds, which thou hast favoured.
For thee with friendly succour have we battled, and when, O Indra, wilt thou grant us riches?

6 To us thy priests a home, as 'twere, thou givest: when, Indra, wilt thou recognize our praises?
May thy strong steed, through our ancestral worship bring food and wealth with heroes to our dwelling.

7 Though Nirṛiti the goddess reigneth round him, Autumns with food in plenty come to Indra.
With three close friends to length of days he cometh, he whom men let not rest at home in quiet.

8 Promise us gifts, O Savitar: may riches come unto us in Parvata's full bounty.
May the celestial guardian still attend us. Preserve us evermore, ye gods, with blessings.

HYMN XXXVIII. Savitar.

On high hath Savitar, this god, extended the golden lustre which he spreads around him.
Now, now must Bhaga be invoked by mortals, lord of great riches who distributes treasures.

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7 *Nirṛiti:* the goddess of death and destruction, who has no power over Indra. *Three close friends:* the Ṛibhus, who represent the year, the annual course of Indra as the sun. Sâyaṇa's explanation is different: "Indra, the upholder of the three regions, whom the divine Nirṛiti acknowledges as ruler, whom abundant years pass over, whom mortals detain from his own abode, approaches to (recruit) his decaying strength."—Wilson; who observes: "the explanation is not very clear."

8 *Parvata's full bounty:* the institutor of the sacrifice must be meant.

The metre is Triṣhṭup.

2 Rise up, O Savitar whose hands are golden, and hear this man while sacrifice is offered,
Spreading afar thy broad and wide effulgence, and bringing mortal men the food that feeds them.

3 Let Savitar the god be hymned with praises, to whom the Vasus, even, all sing glory.
Sweet be our lauds to him whose due is worship: may he with all protection guard our princes.

4 Even he whom Aditi the goddess praises, rejoicing in god Savitar's creation:
Even he whose praise the high imperial rulers, Varuṇa, Mitra, Aryaman, sing in concert.

5 They who come emulous to our oblation, dispensing bounty, from the earth and heaven,
May they and Ahirbudhnya hear our calling: guard us Varûtrî with the Ekadhenus.

6 This may the lord of life, entreated, grant us,—the wealth which Savitar the god possesses.
The mighty calls on Bhaga for protection, on Bhaga calls the weak to give him riches.

7 Bless us the Vâjins when we call, while slowly they move, strong singers, to the gods' assembly.
Crushing the wolf, the serpent, and the demons, may they completely banish all diseases.

8 Deep-skilled in law eternal, deathless, singers, O Vâjins, help us in each fray for booty.
Drink of this meath, be satisfied, be joyful: then go on paths which gods are wont to travel.

---

3 *The Vasus:* the gods in general, according to Sâyaṇa.

5 *Varûtrî:* 'the protectress (the goddess of speech).'—Wilson. See Index.

Ekadhenus: the Waters are probably meant: 'excellent cattle.'—Wilson.

7 *Vâjins:* a class of divinities so named, according to Sâyaṇa; but, according to Mahîdhara, horses, *i. e.* the teams which draw the chariots of the gods. *The wolf:* or the robber. *The serpent:* or the assassin. *The demons:* the Râkshasas.

HYMN XXXIX.

Viśvedevas.

AGNI, erect, hath shown enriching favour: the flame goes forward to the gods' assembly.
Like car-borne men the stones their path have chosen: let the priest, quickened, celebrate our worship.

2 Soft to the tread, their sacred grass is scattered: these go like kings amid the band around them,
At the folk's early call on Night and Morning,—
Vayu, and Pûshan with his team, to bless us.

3 Here on their path the noble gods proceeded: in the wide firmament the beauteous decked them.
Bend your way hither, ye who travel widely: hear this our envoy who hath gone to meet you.

4 For they are holy aids at sacrifices: all gods approach the place of congregation.
Bring these, desirous, to our worship, Agni, swift the Nâsatyas, Bhaga, and Purandhi.

5 Agni, to these men's hymns, from earth, from heaven, bring Mitra, Varuṇa, Indra, and Agni,
And Aryaman, and Aditi, and Vishṇu. Sarasvatî be joyful, and the Maruts.

6 Even as the holy wish, the gift is offered: may he, unsated, come when men desire him.
Give never-failing ever-conquering riches: with gods for our allies may we be victors.

7 Now have both worlds been praised by the Vasishṭhas, and holy Mitra, Varuṇa, and Agni.
May they, bright deities, make our song supremest.
Preserve us evermore, ye gods, with blessings.

The metre is Triṣhṭup.

1 *The stones:* the pressing-stones have begun their course.

2 *These go like kings:* according to Sâyaṇa, 'may the two lords of people (Vâyu and Pûshan).....appear now.'

3 *Our envoy:* Agni.

5 *Agni:* in his own form as a celestial god, not in that of terrestrial fire.

6 *He, unsated:* Agni.

HYMN XL.

Viśvedevas.

Be gathered all the audience of the synod: let us begin their praise whose course is rapid.
Whate'er god Savitar this day produces, may we be where the wealthy one distributes.

2 This, dealt from heaven, may both the worlds vouchsafe us, and Varuṇa, Indra, Aryaman, and Mitra.
May Aditi the goddess show us riches, Vâyu, and Bhaga make them ours for ever.

3 Strong be the man and full of power, O Maruts, whom ye, borne on by spotted coursers, favour.
Him, too, Sarasvatî and Agni further, and there is none to rob him of his riches.

4 This Varuṇa is guide of Law, he, Mitra, and Aryaman, the kings, our work have finished.
Divine and foeless Aditi quickly listens. May these deliver us unharmed from trouble.

5 With offerings I propitiate the branches of this swift-moving god, the bounteous Vishṇu.
Hence Rudra gained his Rudra-strength: O Aśvins, ye sought the house that hath celestial viands.

6 Be not thou angry here, O glowing Pûshan, for what Varûtrî and the bounteous gave us.

The metre is Trishṭup.

1 *Their praise:* praise of the gods.

2 *Dealt from heaven:* or, distributed by Dyu or Dyaus.

4 *Our work:* the sacrifice.

5 *The branches:* "*vayáḥ*, branches: all other deities are, as it were, branches of *Vishṇu*, *anye devâḥ śákhá iva bhavanti:* as by a text cited by the scholiast, *Vishṇu* is all divinities, *Vishṇuḥ sarvá devatá iti śruteḥ.*"—Wilson. This, Professor Ludwig remarks, gives no satisfactory interpretation; but I am unable to offer any thing better at present. Professor Grassmann alters *vayáḥ* into *vayáma:* we with our offerings approach the banquet of this swift-moving god, the bounteous Vishṇu; *i. e.* come to offer him sacrificial food.

May the swift-moving gods protect and bless us, and Vâta send us rain, who wanders round us.

7 Now have both worlds been praised by the Vasishṭhas, and holy Mitra, Varuṇa, and Agni.
May they, bright deities, make our song supremest.
Preserve us evermore, ye gods, with blessings.

HYMN XLI. Bhaga.

Agni at dawn, and Indra we invoke at dawn, and Varuṇa, and Mitra, and the Aṣvins twain :
Bhaga at dawn, Pûshan, and Brahmaṇaspati, Soma at dawn, Rudra we will invoke at dawn.

2 We will invoke at dawn strong conquering Bhaga, the son of Aditi, the great disposer :
Thinking of whom, the poor, yea, even the mighty, even the king himself says, give me Bhaga.

3 Bhaga our guide, Bhaga whose gifts are faithful, favour this song, and give us wealth, O Bhaga.
Bhaga, augment our store of kine and horses, Bhaga, may we be rich in men and heroes.

4 So may felicity be ours at present, and when the day approaches, and at noontide ;
And may we still, O mighty one, at sunset be happy in the deities' loving-kindness.

5 May Bhaga verily be bliss-bestower, and through him, gods ! may happiness attend us.
As such, O Bhaga, all with might invoke thee : as such be thou our champion here, O Bhaga.

The hymn is addressed chiefly to Bhaga the bountiful, whose name, slightly corrupted, survives in the Slavonic languages as a general name for God; but the gods mentioned in stanza 1, and Ushas, Dawn or Morning, are also regarded as the deities of the verses in which their names occur.

The metre is Jagatî in stanza 1, and Trishṭup in the rest.

2 *Give me Bhaga :* or riches.

6 To this our sacrifice may all Dawns incline them, and come to the pure place like Dadhikrâvan.
As strong steeds draw a chariot may they bring us hitherward Bhaga who discovers treasure.

7 May blessèd Mornings dawn on us for ever, with wealth of kine, of horses, and of heroes,
Streaming with all abundance, pouring fatness. Preserve us evermore, ye gods, with blessings.

HYMN XLII. Viṣvedevas.

Let Brahmans and Angirasas come forward, and let the roar of cloudy heaven surround us.
Loud low the milch-kine swimming in the waters: set be the stones that grace our holy service.

2 Fair, Agni, is thy long-known path to travel: yoke for the juice thy bay and ruddy horses,
Or red steeds, hero-bearing, for the chamber. Seated, I call the deities' generations.

3 They glorify your sacrifice with worship, yet the glad priest near them is left unequalled.
Bring the gods hither, thou of many aspects: turn hitherward Aramati the holy.

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6 *The pure place:* the chamber of sacrifice. *Like Dadhikrâvan:* swift as Dadhikrâvan, the famous horse, the type and model of racers.

The metre is Trishṭup.

1 *Angirasas:* Ṛishis so named, according to Sâyaṇa. *The milch-kine:* the clouds in the watery firmament, with allusion also to the milk and water mixed with the Soma-juice. *The stones:* the press-stones. Sâyaṇa's explanation is different: "may the pious couple, (the *Yajamâna* and his wife) conjointly appreciate the beauty of the sacrifice."—Wilson.

2 *Hero-bearing:* carrying the hero Agni.

3 The human priests cannot equal Agni in efficiency. *Aramati:* the genius of devotion. See VII. 36. 8.

4 What time the guest hath made himself apparent, at ease reclining in the rich man's dwelling,
Agni, well-pleased, well-placed within the chamber gives to a house like this wealth worth the choosing.

5 Accept this sacrifice of ours, O Agni; glorify it with Indra and the Maruts.
Here on our grass let Night and Dawn be seated: bring longing Varuṇa and Mitra hither.

6 Thus hath Vasishṭha praised victorious Agni, yearning for wealth that giveth all subsistence.
May he bestow on us food, strength, and riches. Preserve us evermore, ye gods, with blessings.

HYMN XLIII. Viśvedevas.

SING out the pious at your sacrifices to move with adorations Earth and Heaven—
The holy singers, whose unmatched devotions, like a tree's branches, part in all directions.

2 Let sacrifice proceed like some fleet courser: with one accord lift ye on high the ladles.
Strew sacred grass meet for the solemn service: bright flames that love the gods have mounted upward.

3 Like babes in arms reposing on their mother, let the gods sit upon the grass's summit.
Let general fire make bright the flame of worship: scorn us not, Agni, in the gods' assembly.

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4 *The guest:* Agni.

The metre is Triṣhṭup.

3 *Let general fire:* or, according to Sâyaṇa, Let the full ladle balm the fire of worship. The exact meaning is uncertain as both subject and object are adjectives without substantives.

4 Gladly the gods have let themselves be honoured, milking the copious streams of holy Order.
The highest might to-day is yours, the Vasus': come ye, as many as ye are, one-minded.

5 So, Agni, send us wealth among the people: may we be closely knit to thee, O victor,
Unharmed, and rich, and taking joy together. Preserve us evermore, ye gods, with blessings.

HYMN XLIV. Dadhikrâs.

I CALL on Dadhikrâs, the first, to give you aid, the Aṣvins, Bhaga, Dawn, and Agni kindled well,
Indra, and Vishṇu, Pûshan, Brahmaṇaspati, Âdityas, Heaven and Earth, the Waters, and the Light.

2 When, rising, to the sacrifice we hasten, awaking Dadhikrâs with adorations,
Seating on sacred grass the goddess Iḷâ, let us invoke the sage swift-hearing Aṣvins.

3 While I am thus arousing Dadhikrâvan I speak to Agni, Earth, and Dawn, and Sûrya,
The red, the brown of Varuṇa ever mindful: may they ward off from us all grief and trouble.

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4 *Milking the copious streams:* enjoying the libations of law-ordained sacrifice. "Who are the bestowers of water, the shedders of showers."—Wilson.

The metre is Trishṭup.

1 *Dadhikrâs:* see. IV. 38. 1.

3 *Dadhikrâvan:* a lengthened form of Dadhikrâs. See IV. 39. 2, and 40. *The red, the brown:* apparently the two horses of Varuṇa are intended. *Ever mindful:* 'who is mindful of his adorers.'—Wilson. The meaning of the word *manṣchatoḥ*, or *mânṣchatoḥ*, is uncertain. Professor Roth thinks that a colour, dun or yellow, is meant. Professor Ludwig would explain it as 'knotting snares or nooses.' Professor Grassmann translates it by, 'des Mondverscheuchers,' 'who scares away the moon.'

4 Foremost is Dadhikrâvan, vigorous courser; in forefront of the cars, his way he knoweth,
Closely allied with Sûrya and with Morning, Âdityas, and Angirasas, and Vasus.
5 May Dadhikrâs prepare the way we travel that we may pass along the path of Order.
May Agni hear us, and the heavenly army: hear us all mighty ones whom none deceiveth.

HYMN XLV. Savitar.

May the god Savitar, rich in goodly treasures, filling the region, borne by steeds, come hither,
In his hand holding much that makes men happy, lulling to slumber and arousing creatures.
2 Golden, sublime, and easy in their motion, his arms extend unto the bounds of heaven.
Now shall that mightiness of his be lauded: even Sûra yields to him in active vigour.
3 May this god Savitar, the strong and mighty, the lord of precious wealth, vouchsafe us treasures.
May he, advancing his far-spreading lustre, bestow on us the food that feedeth mortals.
4 These songs praise Savitar whose tongue is pleasant, praise him whose arms are full, whose hands are lovely.
High vital strength, and manifold, may he grant us. Preserve us evermore, ye gods, with blessings.

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4 *In forefront of the cars:* according to Sâyaṇa, the chariots of the gods are intended. But, as Professor Pischel observes (*Vedische Studien*, I. 124.) Dadhikrâvan, the famous race-horse, was for "the gentlemen of the turf" in king Trasadasyu's time what the matchless English horse Eclipse was in recent days. It seems probable that Dadhikrâvan may have been originally only a most distinguished racer, glorified and deified by the exaggerated praises of the bards of a people who were passionately fond of chariot-racing.

The metre is Trishṭup.

2 *Sûra:* the Sun as distinguished from, or a different form of, Savitar who is said by Sâyaṇa to be the Sun before his rising.

HYMN XLVI.

Rudra.

To Rudra bring these songs, whose bow is firm and strong, the god of heavenly nature, with swift-flying shafts,
Disposer, conqueror whom none may overcome, armed with sharp-pointed weapons: may he hear our call.

2 He through his lordship thinks on beings of the earth, on heavenly beings through his high imperial sway.
Come willingly to our doors that gladly welcome thee, and heal all sickness, Rudra, in our families.

3 May thy bright arrow which, shot down by thee from heaven, flieth upon the earth, pass us uninjured by.
Thou, very gracious god, hast thousand medicines: inflict no evil on our sons or progeny.

4 Slay us not, nor abandon us, O Rudra: let not thy noose, when thou art angry, seize us.
Give us trimmed grass and rule over the living. Preserve us evermore, ye gods, with blessings.

The metre is Jagatî in 1—3, and Trishṭup in 4.

3 *Very gracious god: svapivâta.* "This word is not explained in the printed text of Sâyaṇa, although in the "Varietas Lectionis," appended to his preface, Prof. Müller notes that in one MS., B. 4, *svapivâta* is rendered by *jitaprâṇa*, "he by whom life (or breath) is conquered." In the Nirukta, X. 7, it is explained by *svâpta-vachana*, "thou whose words are very suitable or authoritative."—Muir, *O. S. Texts*, IV. 314, where an exhaustive note on the word will be found. Professor Wilson renders *svapivâta* by 'wind-appeaser,' and Professor Grassmann by 'vielbegehrter,' 'much-desired.'

4 *Give us trimmed grass:* let us share in sacrifice. *Rule over the living:* I follow the St. Petersburg Lexicon which takes *jîvaṣanse* to be a substantive with this meaning. Others take the word as qualifying *barhishi*, trimmed grass, *i. e.* sacrifice, and signifying 'desired by the living,' 'to be praised among men,' 'promising (long) life.'

HYMN XLVII. Waters.

MAY we obtain this day from you, O Waters, that wave of pure refreshment, which the pious
Made erst the special beverage of Indra, bright, stainless, rich in sweets and dropping fatness.

2 May the floods' offspring, he whose course is rapid, protect that wave most rich in sweets, O Waters,
That shall make Indra and the Vasus joyful. This may we gain from you to-day, we pious.

3 All-purifying, joying in their godhead, to paths of gods the goddesses move onward.
They never violate the laws of Indra. Present the oil-rich offering to the Rivers.

4 Whom Sûrya with his bright beams hath attracted, and Indra dug the path for them to travel,
May these streams give us ample room and freedom. Preserve us evermore, ye gods, with blessings.

HYMN XLVIII. Ṛibhus.

YE liberal heroes, Vâjas and Ṛibhukshans, come and delight you with our flowing Soma.
May your strength, Vibhus, as ye come to meet us, turn hitherward your car that brings men profit.

2 May we as Ṛibhu with your Ṛibhus conquer strength with our strength, as Vibhus with the Vibhus.

The metre is Trishṭup.

1 *Wave of pure refreshment:* "sweet essence of the earth;" *ûrmi* is said here to imply the *Soma* juice produced from the earth."—Wilson.

3 *All-purifying:* *ṣatapavitrâḥ;* literally, with a hundred, that is, countless, means of purification. *The goddesses:* the divine Waters.

The metre is Trishṭup.

1 *Vâjas and Ṛibhukshans:* ye three, Ṛibhu, Vibhvan, and Vâja.

2 The meaning is, may we be as powerful as Ṛibhu, as mighty as the company of the Vibhus (another name of the Ṛibhus). Sâyaṇa explains *ṛibhu* as great, and *vibhvaḥ* as powerful.

May Vâja aid us in the fight for booty, and helped by Indra may we quell the foeman.

3 For they rule many tribes with high dominion, and conquer all their foes in close encounter.
May Indra, Vibhvan, Vâja, and Ṛibhukshan destroy by turns the wicked foeman's valour.

4 Now, deities, give us ample room and freedom: be all of you, one-minded, our protection.
So let the Vasus grant us strength and vigour.
Preserve us evermore, ye gods, with blessings.

HYMN XLIX. Waters.

FORTH from the middle of the flood the Waters—their chief the Sea—flow cleansing, never sleeping.
Indra, the Bull, the thunderer, dug their channels: here let those Waters, goddesses, protect me.

2 Waters which come from heaven, or those that wander dug from the earth, or flowing free by nature,
Bright, purifying, speeding to the Ocean, here let those Waters, goddesses, protect me.

3 Those amid whom goes Varuṇa the sovran, he who discriminates men's truth and falsehood—
Distilling meath, the bright, the purifying, here let those Waters, goddesses, protect me.

4 They from whom Varuṇa the king, and Soma, and all the deities drink strength and vigour,
They into whom Vaiśvânara Agni entered, here let those Waters, goddesses, protect me.

In the fight for booty: vâjasâtau; a play on the word and name *vâja.*

4 *The Vasus:* according to Sâyaṇa, *vasavaḥ* here is an epithet of *Ṛibhavaḥ,* understood; 'the exalted (Ṛibhus).'—Wilson.

The metre is Trishṭup.

1 *The flood:* the ocean of air, the firmament.

HYMN L. Various Deities.

O MITRA, Varuṇa, guard and protect me here: let not that come to me which nests within and swells.
I drive afar the scorpion hateful to the sight: let not the winding worm touch me and wound my foot.

2 Eruption that appears upon the twofold joints, and that which overspreads the ancles and the knees,
May the refulgent Agni banish far away: let not the winding worm touch me and wound my foot.

3 The poison that is formed upon the Ṣalmali, that which is found in streams, that which the plants produce,
All this may all the gods banish and drive away: let not the winding worm touch me and wound my foot.

4 The steep declivities, the valleys, and the heights, the channels full of water, and the waterless—
May those who swell with water, gracious goddesses, never afflict us with the Ṣipada disease, may all the rivers keep us free from Ṣimidâ.

The deities are (1) Mitra and Varuṇa, (2) Agni, (3) Viṣve Devâḥ, (4) Praise of the Rivers. Each stanza of the hymn is to be repeated as an antidote to the poison or disease which it specifies. The metre is Jagatî in the first three stanzas and Atijagatî or Ṣakvarî in the last.

1 *That which nests within and swells:* 'the insidious and spreading (poison).'—Wilson. Sâyaṇa supplies the substantive *visham.*

The scorpion: ajakâvam; the exact meaning is uncertain.

2 *Twofold joints:* of the arms and legs. Sâyaṇa's interpretation is different: 'the poison which is generated in the manifold knots (of trees).'—Wilson.

3 *The Ṣalmali:* the silk-cotton tree. *All the gods:* or, the All-gods or Viṣvedevas.

4 *The Ṣipada disease:* "perhaps the Vaidik form of *Ślipada*, the Cochin leg."—Wilson. *Ṣimidâ:* apparently a female demon, or a disease attributed to her malevolence.

HYMN LI.

Âdityas.

THROUGH the Âdityas' most auspicious shelter, through their most recent succour may we conquer.
May they, the mighty, giving ear, establish this sacrifice, to make us free and sinless.

2 Let Aditi rejoice and the Âdityas, Varuṇa, Mitra, Aryaman, most righteous.
May they, the guardians of the world, protect us, and, to show favour, drink this day our Soma.

3 All universal deities, the Maruts, all the Âdityas, yea, and all the Ṛibhus,
Indra, and Agni, and the Aśvins, lauded, preserve us evermore, ye gods, with blessings.

HYMN LII.

Âdityas.

MAY we be free from every bond, Âdityas! a castle among gods and men, ye Vasus.
Winning, may we win Varuṇa and Mitra, and, being, may we be, O Earth and Heaven.

2 May Varuṇa and Mitra grant this blessing, our guardians, shelter to our seed and offspring.
Let us not suffer for another's trespass, nor do the thing that ye, O Vasus, punish.

3 The ever-prompt Angirasas imploring riches from Savitar the god obtained them.
So may our Father who is great and holy, and all the gods, accordant, grant this favour.

The metre is Trishṭup.

3 *Universal deities: viśve devâḥ;* the All-gods.

The metre is Trishṭup.

1 *Being:* really and truly being, rich, powerful, and distinguished.

3 *Our Father:* Varuṇa, the father of Vasishṭha; or Savitar, or Prajâpati may be intended.

HYMN LIII. Heaven and Earth.

As priest with solemn rites and adorations I worship Heaven and Earth, the high and holy.
To them, great parents of the gods, have sages of ancient time, singing, assigned precedence.

2 With newest hymns set in the seat of Order those the two parents, born before all others.
Come, Heaven and Earth, with the celestial people, hither to us, for strong is your protection.

3 Yea, Heaven and Earth, ye hold in your possession full many a treasure for the liberal giver.
Grant us that wealth which comes in free abundance. Preserve us evermore, ye gods, with blessings.

HYMN LIV. Vâstoshpati.

Acknowledge us, O Guardian of the Homestead: bring no disease, and give us happy entrance.
Whate'er we ask of thee, be pleased to grant it, and prosper thou our quadrupeds and bipeds.

2 Protector of the Home, be our promoter: increase our wealth in kine and steeds, O Indu.
May we be ever-youthful in thy friendship: be pleased in us as in his sons a father.

3 Through thy dear fellowship that bringeth welfare, may we be victors, Guardian of the Dwelling!
Protect our happiness in rest and labour. Preserve us evermore, ye gods, with blessings.

The metre is Trishṭup.

3 *For the liberal giver:* or, for Sudâs.

The metre is Trishṭup. Vâstoshpati is the genius or tutelary god of the house. In this hymn he is addressed also as Indu, another name of Soma.

HYMN LV.

Vâstoshpati.

VÂSTOSHPATI, who killest all disease and wearest every form,
Be an auspicious friend to us.

2 When, O bright son of Saramâ, thou showest, tawny-hued! thy teeth,
They gleam like lances' points within thy mouth when thou wouldst bite: go thou to sleep.

3 Saramâ's son, retrace thy way: bark at the robber and the thief.
At Indra's singers barkest thou? Why dost thou seek to terrify us? Go to sleep.

4 Be on thy guard against the boar, and let the boar beware of thee.
At Indra's singers barkest thou? Why dost thou seek to terrify us? Go to sleep.

5 Sleep mother, let the father sleep, sleep dog and master of the house.
Let all the kinsmen sleep, sleep all the people who are round about.

6 The man who sits, the man who walks, and whosoever looks on us,
Of these we closely shut the eyes, even as we closely shut this house.

Vâstoshpati is the deity of the first stanza, and Indra of the rest.

The metre is Gâyatrî in stanza 1, Uparishṭâdbṛihatî (8 × 3 + 12) in 2–4, and Anushṭup in 5–8, and the hymn appears to be made up of three corresponding pieces unconnected by their subjects.

2 *Son of Saramâ:* Saramâ, the hound of Indra, is mother of the two brindled watch-dogs of Yama, god of the dead. This stanza and the two following appear to be addressed by the spirits of Indra's worshippers to one of the dogs who would prevent their entering the home of the pious dead.

5 This and the three following stanzas form a lullaby or sleep-song.

7 The Bull who hath a thousand horns, who rises up from out the sea,—
By him the strong and mighty one we lull and make the people sleep.

8 The women sleeping in the court, lying without, or stretched on beds,
The matrons with their odorous sweets—these, one and all, we lull to sleep.

HYMN LVI. Maruts.

WHO are these radiant men in serried rank, Rudra's young heroes borne by noble steeds?

2 Verily no one knoweth whence they sprang: they, and they only, know each other's birth.

3 They strew each other with their blasts, these hawks: they strove together, roaring like the wind.

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7 *The Bull who hath a thousand horns:* the sun, whose setting brings the time of rest and sleep; or perhaps the starry heaven is intended.

8 *With their odorous sweets:* wearing garlands of fragrant flowers on festive occasions, according to Sâyaṇa: 'decorated with holiday perfumes.'—Wilson. According to a legend mentioned by Sâyaṇa, Vasishṭha, having fasted for three days was entering the house of Varuṇa in hope of food, when the watch-dog set upon him and was put to sleep by the repetition of the last four verses, which are to be recited on similar occasions by thieves and house-breakers. See Professor Wilson's Note.

The metre of stanzas 1–11 is Dvipadâ Virâj, and Triṣṭup of the rest.

3 *They strew each other with their blasts:* the meaning of *svapâbhiḥ* is uncertain. "They go together by their own pure paths."—Wilson. "They plucked each other with their beaks (?)"—M. Müller. They bestrew each other with light."—Grassmann. "They scatter dust over each other with besoms."—Roth. I follow Professor Ludwig, but am not satisfied with his interpretation.

4 This mystery the sage hath understood, and known what udder mighty Pṛiṣni bore.

5 Ever victorious, through the Maruts, be this band of heroes, nursing manly strength,

6 Most bright in splendour, fleetest on their way, close-knit to glory, strong with varied power.

7 Yea, mighty is your power and firm your strength: effectual, with the Maruts, be the band.

8 Bright is your spirit, wrathful are your minds: your bold troop's minstrel is like one inspired.

9 Ever avert your blazing shaft from us, and let not your displeasure reach us here.

10 Your dear names, conquering Maruts, we invoke, calling aloud till we are satisfied.

11 Well-armed, impetuous in their haste, they deck, themselves, their forms, with ornaments of gold.

12 Pure, Maruts, pure yourselves, are your oblations: to you, the pure, pure sacrifice I offer.
By Law they came to truth, the Law's observers, bright by their birth, and pure, and sanctifying.

13 Your rings, O Maruts, rest upon your shoulders, and chains of gold are twined upon your bosoms.
Gleaming with drops of rain, like lightning-flashes, after your wont ye whirl about your weapons.

14 Wide in the depth of air spread forth your glories, far, most adorable, ye bear your titles.

---

4 *What udder:* according to Sâyaṇa, what beings (Maruts, etc.) mighty Pṛiṣni bore at her udder or in the firmament.

8 *Your bold troop's minstrel:* the leader of the Maruts' thunder-psalm. *Like one inspired: muniriva,* like a Muni or inspired saint. "The sounds produced by the shaking of the trees are like the varied intonations of a reciter of praises, is Sâyaṇa's explanation."—Wilson.

14 *Ye bear your titles:* you make yourselves known. "You send down (the waters) that beat down (the dust)."—Wilson. *Nâmâni,* names, according to Sâyaṇa, means waters, because they bend down the dust, *pânsûn namayanti.*

Maruts, accept this thousandfold allotment of household sacrifice and household treasure.

15 If, Maruts, ye regard the praise recited here at this mighty singer's invocation,
Vouchsafe us quickly wealth with noble heroes, wealth which no man who hateth us may injure.

16 The Maruts, fleet as coursers, while they deck them like youths spectators of a festal meeting,
Linger, like beauteous colts, about the dwelling, like frisking calves, these who pour down the water.

17 So may the Maruts help us and be gracious, bringing free room to lovely earth and heaven.
Far be your bolt that slayeth men and cattle. Ye Vasus, turn yourselves to us with blessings.

18 The priest, when seated, loudly calls you, Maruts, praising in song your universal bounty.
He, Bulls! who hath so much in his possession, free from duplicity, with hymns invokes you.

19 These Maruts bring the swift man to a stand-still, and strength with mightier strength they break and humble.
These guard the praise-song of the man who battles, and lay their sore displeasure on the wicked.

20 These Maruts stimulate even the poor and needy: the Vasus love him as an active champion.
Drive to a distance, O ye Bulls, the darkness: give us full store of children and descendants.

21 Never, O Maruts, may we lose your bounty, nŏr, car-borne lords! be hindmost when ye deal it.
Give us a share in that delightful treasure, the genuine wealth that, Bulls! is your possession.

22 What time the men in fury rush together for running streams, for pastures, and for houses,
Then, O ye Maruts, ye who sprang from Rudra, be our protectors in the strife with foemen.

23 Full many a deed ye did for our forefathers worthy the lauds which, even of old, they sang you.
The strong man, with the Maruts, wins in battle, the charger, with the Maruts, gains the booty.

24 Ours, O ye Maruts, be the vigorous hero, the lord divine of men, the strong sustainer,
With whom to fair lands we may cross the waters, and dwell in our own home with you beside us.

25 May Indra, Mitra, Varuṇa, and Agni, Waters, and Plants, and Trees accept our praises.
May we find shelter in the Maruts' bosom. Preserve us evermore, ye gods, with blessings.

HYMN LVII. Maruts.

YEA, through the power of your sweet juice, ye holy! the Marut host is glad at sacrifices.
They cause even spacious heaven and earth to tremble, they make the spring flow when they come, the mighty.

2 The Maruts watch the man who sings their praises, promoters of the thought of him who worships.
Seat you on sacred grass in our assembly, this day, with friendly minds, to share the banquet.

3 No others gleam so brightly as these Maruts with their own forms, their golden gauds, their weapons.
With all adornments, decking earth and heaven, they heighten, for bright show, their common splendour.

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24 *The lord divine:* literally, the Asura. *We may cross the waters:* the Maruts are besought to favour an expedition for the acquisition of new settlements on the farther side of a river.

The metre is Trishṭup.

1 *Ye holy:* according to Sâyaṇa, the Maruts are addressed; but it is difficult to understand how this can be. *The Marut host:* *nâma Mârutam:* the Marut name, i. e. those who are called Maruts.

4 Far from us be your blazing dart, O Maruts, when we, through human frailty, sin against you.
Let us not be exposed to that, ye holy! May your most loving favour still attend us.
5 May even what we have done delight the Maruts, the blameless ones, the bright, the purifying.
Further us, O ye holy, with your kindness: advance us mightily so that we may prosper.
6 And may the Maruts, praised by all their titles, heroes, enjoy the taste of our oblations.
Give us of Amrit for the sake of offspring: awake the excellent fair stores of riches.
7 Hither, ye Maruts, praised, with all your succours, with all felicity come to our princes
Who, of themselves, a hundredfold increase us. Preserve us evermore, ye gods, with blessings.

HYMN LVIII. Maruts.

Sing to the troop that pours down rain in common, the mighty company of celestial nature.
They make the world-halves tremble with their greatness: from depths of earth and sky they reach to heaven.

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6 *Give us of Amrit:* the secret essence which pervades the world and nourishes and sustains all must naturally also be the element that promotes reproduction.—L. Professor Roth explains the passage differently: "Add us to (the number of) the people of eternity, i. e. to the blessed." "Vouchsafe our children long life."—Grassmann. "Bestow water upon our progeny."—Wilson.

The metre is Triṣṭup.

1 *From depths of earth and sky: nirṛiti* here is said to be synonymous with *bhûmi*, earth, and *avaṇa*, the unsupported, with *antarikṣha*, firmament. But *nirṛiti*, Death, Destruction, as identified with *bhûmi*, may be the Pṛithivî of the atmosphere (see V. 84.), which must originally have been considered to be the place of departed spirits.

2 Yea, your birth, Maruts, was with wild commotion, ye who move swiftly, fierce in wrath, terrific.
Ye all-surpassing in your might and vigour, each looker on the light fears at your coming.

3 Give ample vital power unto our princes: let our fair praises gratify the Maruts.
As the way travelled helpeth people onward, so further us with your delightful succours.

4 Your favoured singer counts his wealth by hundreds: the strong steed whom ye favour wins a thousand.
The sovran whom ye aid destroys the foeman. May this your gift, ye shakers, be distinguished.

5 I call, as such, the sons of bounteous Rudra: will not the Maruts turn again to us-ward?
What secret sin or open stirs their anger, that we implore the swift ones to forgive us.

6 This eulogy of the mighty hath been spoken: accept, ye Maruts, this our hymn of praises.
Ye Bulls, keep those who hate us at a distance. Preserve us evermore, ye gods, with blessings.

HYMN LIX. Maruts.

WHOMSO ye rescue here and there, whomso ye guide, O deities,
To him give shelter, Agni, Mitra, Varuṇa, ye Maruts, and thou Aryaman.

2 Through your kind favour, gods, on some auspicious day, the worshipper subdues his foes.
That man extends his home and multiplies ample food who brings you offerings as ye list.

---

2 *Each looker on the light: viśvaḥ svardṛik:* according to Sâyaṇa, every tree.

The metre in stanzas 1—6 is Bṛihati and Satobṛihati alternately; in 7 and 8 Trishṭup; in 9, 10, 11 Gâyatrî, and in 12 Paṅkti.

3 Vasishṭha will not overlook the lowliest one among you all.
O Maruts, of our Soma-juice effused to-day drink all of you with eager haste.

4 Your succour in the battle injures not the man to whom ye, heroes, grant your gifts.
May your most recent favour turn to us again. Come hither quickly, fain to drink.

5 Come hitherward to drink the juice, O ye whose bounties give you joy.
These offerings are for you, these, Maruts, I present. Go not to any place but this.

6 Sit on our sacred grass, be graciously inclined to give the wealth for which we long,
To take delight, ye Maruts, friends of all, with Svâhâ, in sweet Soma-juice.

7 Decking the beauty of their forms in secret the swans with purple backs have flown down hither.
Around me all the company hath settled, like joyous heroes glad in our libation.

8 Maruts, the man whose wrath is hard to master, he who would slay us ere we think, O Vasus,
May he be tangled in the toils of mischief: smite ye him down with your most flaming weapon.

9 O Maruts, ye consuming gods, enjoy this offering brought for you,
To help us, ye who slay the foe.

---

4 *Injures not:* a litotes for, is of the greatest advantage to.

5 *Whose bounties give you joy:* or follow each other closely, and are ever fresh and ready.

6 *Svâhâ:* an exclamation, like Ave! or Hail! used in making oblations to the gods.

7 *With purple backs: nîlaprishṭhâḥ:* cf. Horace's purpurei olores.

8 *Mischief:* or one of the malicious spirits called Druhs.

10 Sharers of household sacrifice, come, Maruts, stay not far away,
That ye may help us, bounteous ones.
11 Here, self-strong Maruts, yea, even here, sages whose skin is like the Sun's!
I dedicate your sacrifice.
12 Tryambaka we worship, sweet augmenter of prosperity.
As from its stem the cucumber, so may I be released from death, not reft of immortality.

HYMN LX. Mitra-Varuṇa.

When thou, O Sun, this day, arising sinless, shalt speak the truth to Varuṇa and Mitra,
O Aditi, may all the deities love us, and thou, O Aryaman, while we are singing.
2 Eyed like a man, O Varuṇa and Mitra, this Sun ascendeth up by both the pathways,
Guardian of all things fixt, of all that moveth, beholding good and evil acts of mortals.

---

11 *Whose skin is like the Sun's: sûryavarṇâḥ*, coloured like the Sun, is Sâyaṇa's explanation: 'glorious as the sun.'—Wilson.

12 *Tryambaka:* a name of Rudra. *Sweet:* according to Sâyaṇa, *sugandhim*, sweet-smelling, means here, 'whose fame is fragrant.' "The verse occurs in the *Yajur-Veda*, 6, 30, and is, in some instances, differently interpreted; *Tryambaka* is termed *netratrayopetam Rudram*, the triocular Rudra: *sugandhim, divyagandhopetam*, of celestial fragrance: the *urvâruka* is said to mean the *karkandhu* [fruit of the jujube-tree], which, when ripe, falls of itself from its stalk."—Wilson.

The hymn is addressed chiefly to Mitra and Varuṇa, but Sûrya or the Sun is the deity of the first stanza. The metre is Trishṭup.

1 *Sinless:* Sâyaṇa makes *anâgâḥ = anâgasaḥ:* "declare the truth... that we are void of sin."—Wilson. But this seems forced, and the implied meaning of the poet is clear enough if the word is taken in its usual signification.

2 *Both the pathways:* near the earth and high in the firmament.

3 He from their home hath yoked the seven gold coursers who, dropping oil and fatness, carry Sûrya.
Yours, Varuṇa and Mitra, he surveyeth the worlds and living creatures like a herdsman.

4 Your coursers rich in store of sweets have mounted: to the bright ocean Sûrya hath ascended,
For whom the Âdityas make his pathway ready, Aryaman, Mitra, Varuṇa, accordant.

5 For these, even Aryaman, Varuṇa, and Mitra, are the chastisers of all guile and falsehood.
These, Aditi's sons, infallible and mighty, have waxen in the home of law eternal.

6 These, Mitra, Varuṇa, whom none deceiveth, with great power quicken even the fool to wisdom,
And, wakening, moreover, thoughtful insight, lead it by easy paths o'er grief and trouble.

7 They ever vigilant, with eyes that close not, caring for heaven and earth, lead on the thoughtless
Even in the river's bed there is a shallow: across this broad expanse may they conduct us.

8 When Aditi and Varuṇa and Mitra, like guardians, give Sudâs their friendly shelter,
Granting him sons and lineal succession, let us not, bold ones! move the gods to anger.

9 May he with offerings purify the altar from any stains of Varuṇa's reviler.
Aryaman save us from all those who hate us: give room and freedom to Sudâs, ye mighty.

---

6 *Mitra, Varuṇa:* and Aryaman, understood: the verbs are in the plural.

8 *Bold ones:* the warning is addressed to the people of Sudâs, who has been frequently mentioned in preceding hymns.

9 *May he:* Agni may be intended. *Varuṇa's reviler:* those who speak evil of princes, like Sudâs, Varuṇa being the king's prototype.—L.

10 Hid from our eyes is their resplendent meeting: by their mysterious might they hold dominion.
O steers, we cry trembling in fear before you, even in the greatness of your power have mercy.

11 He who wins favour for his prayer by worship, that he may gain him strength and highest riches,
That good man's mind the mighty ones will follow: they have brought comfort to his spacious dwelling.

12 This priestly task, gods! Varuṇa and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye gods, with blessings.

HYMN LXI. Mitra-Varuṇa.

O VARUṆA and Mitra, Sûrya spreading the beautiful light of you twain gods ariseth.
He who beholdeth all existing creatures observeth well the zeal that is in mortals.

2 The holy sage, renowned afar, directeth his hymns to you, O Varuṇa and Mitra,—
He whose devotions, sapient gods, ye favour so that ye fill, as 'twere, with power his autumns.

3 From the wide earth, O Varuṇa and Mitra, from the great lofty heaven, ye, bounteous givers,
Have set in fields amid the plants your warders who visit every spot and watch unceasing.

4 I praise the strength of Varuṇa and Mitra: that strength, by mightiness, keeps both worlds asunder.
Heroless pass the months of the ungodly: he who loves sacrifice makes his home enduring.

---

10 *Their resplendent meeting:* that of Mitra, Varuṇa, and Aryaman.

11 *Have brought comfort to his spacious dwelling:* "bestow a spacious mansion for a dwelling upon him."—Wilson.

The metre is Trishṭup.

2 *Autumns:* years of his life.

5 Steers, all infallible are these your people in whom no wondrous thing is seen, no worship.
Guile follows close the men who are untruthful: no secrets may be hidden from your knowledge.

6 I will exalt your sacrifice with homage: as priest, I, Mitra Varuṇa, invoke you.
May these new hymns and prayers that I have fashioned delight you to the profit of the singer.

7 This priestly task, gods! Varuṇa and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye gods, with blessings.

HYMN LXII.

Mitra-Varuṇa.

SÛRYA hath sent aloft his beams of splendour o'er all the tribes of men in countless places.
Together with the heaven he shines apparent, formed by his makers well with power and wisdom.

2 So hast thou mounted up before us, Sûrya, through these our praises, with fleet dappled horses.
Declare us free from all offence to Mitra, and Varuṇa, and Aryaman, and Agni.

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5 This stanza is difficult. Sâyaṇa's interpretation as given by Professor Wilson is: "Unperplexed, all-pervading showerers (of benefits), these praises are for you, in which nothing surprising, no adoration (worthy of you), is beheld: the insincere commendations of men serve as offences: eulogies of you, although offered in secret are not unappreciated." The version of the *Seventy Hymns* is somewhat as follows: "All your avenging spirits, O ye mighty, follow unerringly the sinner's traces. They have no sign that men may mark, no figure. Naught is so secret that ye fail to know it." This latter involves a slight alteration of the text. I prefer Professor Ludwig's interpretation, although it is not absolutely convincing.

6 *To the profit of the singer:* see *Vedische Studien*, I., 43.

The metre is Triṣhṭup.

3 May holy Agni, Varuṇa, and Mitra send down their riches upon us in thousands.
May they, the bright ones, make our praise-song perfect, and, when we laud them, grant us all our wishes.

4 O undivided Heaven and Earth, preserve us, us, lofty ones! your nobly-born descendants.
Let us not anger Varuṇa, nor Vâyu, nor him, the dearest friend of mortals, Mitra.

5 Stretch forth your arms and let our lives be lengthened: with fatness dew the pastures of our cattle.
Ye youthful, make us famed among the people: hear, Mitra, Varuṇa, these mine invocations.

6 Now Mitra, Varuṇa, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye gods, with blessings.

HYMN LXIII. Mitra-Varuṇa.

COMMON to all mankind, auspicious Sûrya, he who beholdeth all, is mounting upward;
The god, the eye of Varuṇa and Mitra, who rolleth up the darkness as 'twere leather.

2 Sûrya's great ensign, restless as the billow, that urgeth men to action, is advancing;
Onward he still would roll the wheel well-rounded, which Etaṣa harnessed to the car-pole moveth.

3 Refulgent from the bosom of the Mornings, he in whom singers take delight ascendeth.
This Savitar, god, is my chief joy and pleasure, who breaketh not the universal statute.

The metre is Triṣhṭup. Sûrya is the deity of stanzas 1—4 and of half of 5.

2 *Etaṣa:* or, the bright or dappled steed; one of the horses of the Sun.

Breaketh not: faithfully observes and supports.

4 Golden, far-seeing, from the heaven he riseth: far is his goal, he hasteth on resplendent.
Men, verily, inspirited by Sûrya speed to their aims and do the work assigned them.

5 Where the immortals have prepared his pathway he flieth through the region like a falcon.
With homage and oblations will we serve you, O Mitra Varuṇa, when the Sun hath risen.

6 Now Mitra, Varuṇa, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye gods, with blessings.

HYMN LXIV. Mitra-Varuṇa.

Ye twain who rule, in heaven and earth, the region, clothed be your clouds in robes of oil and fatness.
May the imperial Varuṇa, and Mitra, and high-born Aryaman accept our presents.

2 Kings, guards of mighty everlasting Order, come hitherward, ye princes, lords of rivers.
Send us from heaven, O Varuṇa and Mitra, rain and sweet food, ye who pour down your bounties.

3 May the dear god, and Varuṇa, and Mitra conduct us by the most effective pathways,
That foes may say unto Sudâs our chieftain, May we, too, joy in food with gods to guard us.

The metre is Trishṭup.

1 *Clothed be your clouds:* "A covering cloud of sacred oil attends you."—Book V. 62. 4. "Impelled by you, (the clouds) assume the form of rain."—Wilson.

3 The second half of the stanza is obscure. The meaning appears to be that even our foes, the godless who offer no sacrifices, shall envy the prosperity which we enjoy through the liberality of Sudâs, and shall wish to follow our example, to sacrifice to the gods and to enjoy their protection and the blessings which they send.

4 Him who hath wrought for you this car in spirit, who makes the song rise upward and sustains it,
Bedew with fatness, Varuṇa and Mitra: ye kings, make glad the pleasant dwelling-places.

5 To you this laud, O Varuṇa and Mitra, is offered like bright Soma-juice to Vâyu.
Favour our songs of praise, wake up abundance. Preserve us evermore, ye gods, with blessings.

HYMN LXV. Mitra-Varuṇa.

WITH hymns I call you, when the Sun hath risen, Mitra, and Varuṇa whose thoughts are holy,
Whose power divine, supreme and everlasting, comes with good heed at each man's supplication.

2 They are gods' Asuras, they are the friendly: may the twain make our lands exceeding fruitful.
May we obtain you, Varuṇa and Mitra, wherever heaven and earth and days may bless us.

3 Bonds of the sinner, they bear many nooses: the wicked mortal hardly may escape them.
Varuṇa, Mitra, may your path of Order bear us o'er trouble as a boat o'er waters.

4 Come, taste our offering, Varuṇa and Mitra: bedew our pasture with sweet food and fatness.

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4 *This car:* this carefully-formed hymn which goes, like a chariot, to the gods.

5 *To Vâyu:* who receives the first draught of Soma-juice at the morning libation.

The metre is Trishṭup.

1 *Power divine: asuryam:* Asurahood. *Whose:* refers to Mitra and Varuṇa.

2 *Gods' Asuras:* the high or ruling gods of all the deities.

3 *Bonds:* binders. *Many nooses:* "Your guiles, ye holy ones, to quell oppressors, your snares spread out against the foe, Âdityas."—Book II. 27. 16.

†Pour down in plenty here upon the people the choicest of your fair celestial water.

5 To you this laud, O Varuṇa and Mitra, is offered, like bright Soma-juice to Vâyu.
Favour our songs of praise, wake up abundance.
Preserve us evermore, ye gods, with blessings.

HYMN LXVI. Mitra-Varuṇa.

Let our strong hymn of praise go forth, the laud of Mitra Varuṇa,
With homage to that high-born pair.

2 The two endowed with noble strength, whom Daksha's sons, the gods, ordained
For lordship, excellently great.

3 Such, guardians of our homes and us, O Mitra, Varuṇa, fulfil
The thoughts of them who sing your praise.

4 So when the Sun hath risen to-day, may sinless Mitra, Aryaman,
Bhaga, and Savitar, send us forth.

5 May this our home be guarded well: forward, ye bounteous, on the way,
Who bear us safely o'er distress.

6 And those self-reigning, Aditi, whose statute is inviolate,
The kings who rule a vast domain.

Mitra and Varuṇa are the deities of stanzas 1—3 and 17—19, the Âdityas of 4—13, and Sûrya of 14—16. The metre is Bṛihatî and Satobṛihatî alternately in 10—15, Puraushṇiḥ in 16; and Gâyatrî in the rest.

2 *Daksha's sons:* see VI. 50. 2.

For lordship: literally, for Asurahood.

4 *Sinless:* Sâyaṇa here, as in VII. 60. 1, takes *anâgâḥ* as = *anâgasaḥ*, so that, according to his interpretation the translation would be: may Savitar, Mitra, Aryaman, and Bhaga send us sinless forth.

6 *Aditi:* is out of place here, as there is no copulative in the text: whose mother is Aditi, seems to be intended.

7 Soon as the Sun hath risen, to you, to Mitra Varuṇa, I sing,
And Aryaman who slays the foe.

8 With wealth of gold may this my song bring unmolested power and might,
And, Brahmans, gain the sacrifice.

9 May we be thine, god Varuṇa, and with our princes, Mitra, thine:
Food and heaven's light will we obtain.

10 Many are they who strengthen Law, sun-eyed, with Agni for their tongue,
They who direct the three great gatherings with their thoughts, yea, all things with surpassing might.

11 They who have stablished year and month and then the day, night, sacrifice and holy song,
Varuṇa, Mitra, Aryaman, the kings, have won dominion which none else may gain.

12 So at the rising of the Sun we think of you with hymns to-day,
Even as Varuṇa, Mitra, Aryaman deserve: ye are the charioteers of Law.

13 True to Law, born in Law, the strengtheners of Law, terrible, haters of the false,
In their felicity which gives the best defence may we men and our princes dwell.

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8 *And, Brahmans, gain the sacrifice:* the exact meaning is uncertain: "May it (be effective), sages, for the fulfilment of (the objects of) the sacrifice."—Wilson.

10 *The three great gatherings:* or three assemblies. The meaning is not clear. Professor Ludwig is of opinion that the three castes are intended.

11 *Holy song: ṛicham: the 'Ṛich'* [*i. e.* Ṛigveda verse].—Muir.

The meaning of stanzas 10 and 11 is that although there be many deities Varuṇa, Mitra, and Aryaman are supreme.

14 Uprises, on the slope of heaven, that marvel that attracts the sight,
As swift celestial Etaṣa bears it away, prepared for every eye to see.
15 Lord of each single head, of fixt and moving things, equally through the whole expanse,
The seven sister bays bear Sûrya on his car, to bring us wealth and happiness.
16 A hundred autumns may we see that bright eye, god-ordained, arise:
A hundred autumns may we live.
17 Infallible through your wisdom, come hither, resplendent Varuṇa,
And Mitra, to the Soma draught.
18 Come as the laws of heaven ordain, Varuṇa, Mitra, void of guile:
Press near and drink the Soma-juice.
19 Come, Mitra, Varuṇa, accept, heroes, our sacrificial gift:
Drink Soma, ye who strengthen Law.

HYMN LXVII. Aṣvins.

I WITH a holy heart that brings oblation will sing forth praise to meet your car, ye Princes,
Which, much-desired! hath wakened as your envoy. I call you hither as a son his parents.
2 Brightly hath Agni shone by us enkindled: the limits even of darkness were apparent.
Eastward is seen the banner of the Morning, the banner born to give Heaven's daughter glory.

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18 *Come as the laws of heaven ordain:* 'Come with your glories from the sky.'—Sâyaṇa. 'Come hither with the hosts of heaven.'—Grassmann.

The metre is Trishṭup.

1 *Much-desired:* 'adorable.'—Wilson.

3 With hymns the deft priest is about you, Aṣvins,
the eloquent priest attends you now, Nâsatyas.
Come by the paths that ye are wont to travel,
on car that finds the light, laden with treasure.

4 When, suppliant for your help, lovers of sweetness!
I seeking wealth call you to our libation,
Hitherward let your vigorous horses bear you: drink
ye with us the well-pressed Soma-juices.

5 Bring forward, Aṣvins, gods, to its fulfilment my
never-wearied prayer that asks for riches.
Vouchsafe us all abundance in the combat, and with
your powers, O lords of power, assist us.

6 Favour us in these prayers of ours, O Aṣvins. May
we have genial vigour, ne'er to fail us.
So may we, strong in children and descendants, go,
wealthy, where the gods and ye are feasted.

7 Lovers of sweetness, we have brought this treasure
to you as 'twere an envoy sent for friendship.
Come unto us with spirits free from anger, in homes
of men enjoying our oblation.

8 With one, the same, intention, ye swift movers, o'er
the seven rivers hath your chariot travelled.
Yoked by the gods, your strong steeds never weary
while speeding forward at the pole they bear you.

9 Exhaustless be your bounty to our princes who with
their wealth incite the gift of riches,
Who further friendship with their noble natures,
combining wealth in kine with wealth in horses.

10 Now hear, O youthful twain, mine invocation: come,
Aṣvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Pre-
serve us evermore, ye gods, with blessings.

---

9 *Incite the gift of riches:* move the gods to give riches in return. *Friendship:* or, a kinsman, meaning, apparently, the priest.

HYMN LXVIII.

Aṣvins.

COME, radiant Aṣvins, with your noble horses: accept
your servant's hymns, ye wonder-workers:
Enjoy oblations which we bring to greet you.

2 The gladdening juices stand prepared before you:
come quickly and partake of mine oblation.
Pass by the calling of our foe and hear us.

3 Your chariot with a hundred aids, O Aṣvins, beareth
you swift as thought across the regions,
Speeding to us, O ye whose wealth is Sûryâ.

4 What time this stone of yours, the gods' adorer,
upraised, sounds forth for you as Soma-presser,
Let the priest bring you, fair ones, through oblations.

5 The nourishment ye have is, verily, wondrous: ye
gave thereof a quickening store to Atri,
Who, being dear to you, receives your favour.

6 That gift, which all may gain, ye gave Chyavâna,
when he grew old, who offered you oblations,
When ye bestowed on him enduring beauty.

The metre is Virâj in stanzas 1—7, and Trishṭup in 8 and 9.

3 *Whose wealth is Sûryâ:* having Sûryâ for your possession or treasure. Sûryâ, the daughter of the Sun, is the consort of the Aṣvins. See Vol. I., Index.

4 *The gods' adorer: devayâḥ:* literally, turning or going to the gods, inasmuch as it is employed in preparing the Soma-juice. *The priest:* here, perhaps, the pressing-stone.

5 *A quickening store:* the meaning of *mahishvantam*, which does not occur elsewhere, is uncertain. According to Sâyaṇa it means a pit or cavern: ye liberated Atri from the cavern, or, literally, ye separated the cavern from Atri. For the legend, see I. 116. 12.

6 *Which all may gain:* which you Aṣvins are ready to grant to every worshipper who needs it. For the story of Chyavâna see Vol. I., Index.

7 What time his wicked friends abandoned Bhujyu,
O Aṣvins, in the middle of the ocean,
Your horse delivered him, your faithful servant.
8 Ye lent your aid to Vṛika when exhausted, and listened when invoked to Ṣayu's calling.
Ye made the cow pour forth her milk like water, and,
Aṣvins, strengthened with your strength the barren.
9 With his fair hymns this singer, too, extols you, waking with glad thoughts at the break of morning.
May the cow nourish him with milk to feed him.
Preserve us evermore, ye gods, with blessings.

HYMN LXIX.

Aṣvins.

May your gold chariot, drawn by vigorous horses, come to us, blocking up the earth and heaven,
Bright with its fellies while its way drops fatness, food-laden, rich in coursers, man's protector.
2 Let it approach, yoked by the will, three-seated, extending far and wide o'er fivefold beings,
Whereon ye visit god-adoring races, bending your course whither ye will, O Aṣvins.
3 Renowned, with noble horses, come ye hither: drink, wondrous pair, the cup that holds sweet juices.

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7 *Bhujyu:* see Vol. I., Index. *Your horse:* this meaning is suggested by Professor Roth for the uncertain word *arâvâ*, which generally appears to mean hostile or illiberal but may perhaps stand in this passage for *arvâ*, a common word signifying horse. So I. 117. 14 :— With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows. See also VII. 69. 7.

8 *Vṛika:* literally wolf, or robber. Some man so named seems to be meant. *Ṣayu:* see Vol. I., Index.

9 *This singer:* the Ṛishi Vasishṭha. *The cow:* that is brought to supply the milk that is required for libations.

The metre is Trishṭup.

2 *Fivefold beings: sarvaprâṇinaḥ*, all living beings, says Sâyaṇa.

Your car whereon your spouse is wont to travel
marks with its track the farthest ends of heaven.

4 When night was turning to the grey of morning the
maiden, Sûrya's daughter, chose your splendour.
When with your power and might ye aid the pious
he comes through heat to life by your assistance.

5 O chariot-borne, this car of yours invested with rays
of light comes harnessed to our dwelling.
Herewith, O Aṣvins, while the dawn is breaking, to
this our sacrifice bring peace and blessing.

6 Like the wild cattle thirsty for the lightning, heroes,
come nigh this day to our libations.
Men call on you with hymns in many places, but let
not other worshippers detain you.

7 Bhujyu, abandoned in the midst of ocean, ye raised
from out the water with your horses
Uninjured, wingèd, flagging not, undaunted, with
deeds of wonder saving him, O Aṣvins.

8 Now hear, O youthful twain, mine invocation : come,
Aṣvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Pre-
serve us evermore, ye gods, with blessings.

HYMN LXX.

Aṣvins.

Rich in all blessings, Aṣvins, come ye hither : this
place on earth is called your own possession.
Like a strong horse with a fair back it standeth,
whereon, as in a lap, ye seat you firmly.

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3 *Your spouse :* Sûryâ, daughter of the Sun.

4 *Chose your splendour :* see I. 116. 17.

6 *Thirsty for the lightning :* which immediately precedes, or accompanies, the rain they long for.

7 *Horses :* not in the text, but supplied by Sâyaṇa and obviously understood. See Vol. I., Index, under *Bhujyu.*

The metre is Trishṭup.

1 *This place :* the altar.

2 This most delightful eulogy awaits you: in the man's house drink-offering hath been heated,
Which bringeth you over the seas and rivers, yoking as 'twere two well-matched shining horses.

3 Whatever dwellings ye posses, O Aṣvins, in fields of men or in the streams of heaven,
Resting upon the summit of the mountain, or bringing food to him who gives oblation,

4 Delight yourselves, ye gods, in plants and waters when Ṛishis give them and ye find they suit you.
Enriching us with treasures in abundance ye have looked back to former generations.

5 Aṣvins, though ye have heard them oft aforetime, regard the many prayers which Ṛishis offer.
Come to the man even as his heart desireth: may we enjoy your most delightful favour.

6 Come to the sacrifice offered you, Nâsatyas, with men, oblations, and prayer duly uttered.
Come to Vasishṭha as his heart desireth, for unto you these holy hymns are chanted.

7 This is the thought, this is the song, O Aṣvins: accept this hymn of ours, ye steers, with favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye gods, with blessings.

HYMN LXXI. Aṣvins.

The Night retireth from the Dawn her sister; the Dark one yieldeth to the Red her pathway.
Let us invoke you rich in steeds and cattle: by day and night keep far from us the arrow.

2 *Drink-offering: gharma:* the libation of hot milk; or, the caldron in which it is prepared.

4 *Ye have looked back to former generations:* Sâyaṇa explains *yugâni* differently: "(favour us) as you have favoured former couples [*i. e.* sacrificers and their wives]."—Wilson.

5 *The man:* the institutor of the sacrifice.

The metre is Trishṭup.

1 *The Red:* the Sun. *The arrow:* of disease and death.

2 Bearing rich treasure in your car, O Aṣvins, come to the mortal who presents oblation.
Keep at a distance penury and sickness; lovers of sweetness, day and night preserve us.

3 May your strong horses, seeking bliss, bring hither your chariot at the earliest flush of morning.
With coursers yoked by Law drive hither, Aṣvins, your car whose reins are light, laden with treasure.

4 The chariot, Princes, that conveys you, moving at daylight, triple-seated, fraught with riches,
Even with this come unto us, Nâsatyas, that laden with all food it may approach us.

5 Ye freed Chyavâna from old age and weakness: ye brought the courser fleet of foot to Pedu.
Ye rescued Atri from distress and darkness, and loosed for Jâhusha the bonds that bound him.

6 This is the thought, this is the song, O Aṣvins: accept this hymn of ours, ye steers, with favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye gods, with blessings.

HYMN LXXII. Aṣvins.

Come, O Nâsatyas, on your car resplendent, rich in abundant wealth of kine and horses.
(As harnessed steeds,) all our laudations follow you whose forms shine with most delightful beauty.

2 Come with the gods associate, come ye hither to us, Nâsatyas, with your car accordant.
'Twixt you and us there is ancestral friendship and common kin: (remember and) regard it.

3 Awakened are the songs that praise the Aṣvins, the kindred prayers and the celestial Mornings.
Inviting those we long for, Earth and Heaven, the singer calleth these Nâsatyas hither.

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3 *Seeking bliss:* for men.

5 For *Chyavâna, Pedu, Atri,* and *Jâhusha,* see Vol. I., Index.

The metre is Triṣhṭup.

4 What time the Dawns break forth in light, O Aṣvins,
to you the poets offer their devotions.
God Savitar hath sent aloft his splendour, and fires
sing praises with the (kindled) fuel.

5 Come from the west, come from the east, Nâsatyas,
come, Aṣvins, from below and from above us.
Bring wealth from all sides for the fivefold people.
Preserve us evermore, ye gods, with blessings.

HYMN LXXIII. Aṣvins.

We have o'erpassed the limit of this darkness while,
worshipping the gods, we sang their praises.
The song invoketh both immortal Aṣvins, far-reaching, born of old, great wonder-workers.

2 And, O Nâsatyas, man's dear priest is seated, who
brings to sacrifice and offers worship.
Be near and taste the pleasant juice, O Aṣvins: with
food, I call you to the sacrifices.

3 Choosing you, we have let the sacrifice follow its
course: ye steers, accept this hymn with favour.
Obeying you as your appointed servant, Vasishṭha
singing hath with lauds aroused you.

4 And these two priests come nigh unto our people,
united, demon-slayers, mighty-handed.
The juices that exhilarate are mingled. Injure us
not, but come with happy fortune.

5 Come from the west, come from the east, Nâsatyas,
come, Aṣvins, from below and from above us.
Bring wealth from all sides for the fivefold people.
Preserve us evermore, ye gods, with blessings.

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5 *The fivefold people:* the five Âryan tribes. See I. 7. 9.

The metre is Trishṭup.

1 The first half-line has occurred before in I. 92. 6, and 183. 6.

2 *Man's dear priest:* Agni.

4 *These two priests:* the Aṣvins. *Demon-slayers:* slayers of Râkshasas and evil spirits of the night which disappear at the coming of the heralds of day.

HYMN LXXIV. Aṣvins.

THESE morning sacrifices call you, Aṣvins, at the break of day.

For help have I invoked you rich in power and might: for, house by house, ye visit all.

2 O heroes, ye bestow wonderful nourishment: send it to him whose songs are sweet.

Accordant, both of you, drive your car down to us, and drink the savoury Soma-juice.

3 Approach ye and be near to us: drink, O ye Aṣvins, of the meath.

Draw forth the milk, ye mighty, rich in genuine wealth: injure us not, and come to us.

4 The horses that convey you in their rapid flight down to the worshipper's abode,

With these your speedy coursers, heroes, Aṣvins, come, ye gods, come well-inclined to us.

5 Yea, verily, our princes seek the Aṣvins in pursuit of food.

They shall give lasting glory to our liberal lords, and, O Nâsatyas, shelter us.

6 Those who have led the way, like cars, offending none, those who are guardians of the men:

Also through their own might the heroes have grown strong, and dwell in safe and happy homes.

The metre is Bṛihatî in stanzas 1—3 and 5, and Satobṛihatî in 4 and 6.

3 *Draw forth the milk:* milk the sweet rain from the firmament.

6 *Who have led the way, like cars:* 'who repair to you, like waggons (to the farm).'—Wilson.

HYMN LXXV. Dawn.

BORN in the heavens the Dawn hath flushed, and showing her majesty is come as Law ordaineth.
She hath uncovered fiends and hateful darkness: best of Angirasas, she hath waked the pathways.

2 Rouse us this day to high and happy fortune: to great felicity, O Dawn, promote us.
Vouchsafe us manifold and splendid riches, famed among mortals, man-befriending goddess!

3 See, lovely Morning's everlasting splendours, bright with their varied colours, have approached us,
Filling the region of mid-air, producing the rites of holy worship, they have mounted.

4 She yokes her chariot far away, and swiftly visits the lands where the five tribes are settled,
Looking upon the works and ways of mortals, daughter of Heaven, the world's imperial lady.

5 She who is rich in mares, the spouse of Sûrya, wondrously opulent, rules all wealth and treasures.
Consumer of our youth, the seers extol her: lauded by priests rich Dawn shines out refulgent.

6 Apparent are the steeds of varied colour, the red steeds carrying resplendent Morning.
On her all-lovely car she comes, the fair one, and brings rich treasure for her faithful servant.

7 True with the true and mighty with the mighty, with gods a goddess, holy with the holy,
She brake strong fences down and gave the cattle: the kine were lowing as they greeted Morning.

The metre is Trishṭup.

1 *Best of Angirasas:* endowed with the noblest characteristics of the holy Angirasas. *Waked the pathways:* lighted them for men to use.

7 *Gave the cattle:* restored the rays of light that had been imprisoned by the demons of darkness.

8 O Dawn, now give us wealth in kine and heroes,
and horses, fraught with manifold enjoyment.
Protect our sacred grass from man's reproaches.
Preserve us evermore, ye gods, with blessings.

HYMN LXXVI. Dawn.

SAVITAR god of all men hath sent upward his light,
designed for all mankind, immortal.
Through the gods' power that eye was first created.
Dawn hath made all the universe apparent.

2 I see the paths which gods are wont to travel,
innocuous paths made ready by the Vasus.
Eastward the flag of Dawn hath been uplifted; she
hath come hither westward o'er the houses.

3 Great is, in truth, the number of the Mornings
which were aforetime at the Sun's uprising,
Since thou, O Dawn, hast been beheld repairing as
to thy love, as one no more to leave him.

4 They were the gods' companions at the banquet, the
ancient sages true to Law eternal.
The Fathers found the light that lay in darkness,
and with effectual words begat the Morning.

5 Meeting together in the same enclosure, they strive
not, of one mind, one with another.
They never break the gods' eternal statutes, and
injure none, in rivalry with the Vasus.

6 Extolling thee, blest goddess, the Vasishṭhas, awake
at early morn, with lauds implore thee.
Leader of kine and queen of all that strengthens,
shine, come as first to us, O high-born Morning.

The metre is Triṣhṭup.

3 *As to thy love:* to the Sun, who is sometimes called the lover and sometimes the husband of Ushas or Dawn.

4 *The Fathers:* the ancestors of the Ṛishis in the spirit-world are associated with the gods as companions, friends, and assistants. See Wallis, *Cosmology of the Ṛigveda*, pp. 66-75.

5 *In the same enclosure:* the vast aerial hall in which the gods assemble.

7 She bringeth bounty and sweet charm of voices.
The flushing Dawn is sung by the Vasishṭhas,
Giving us riches famed to distant places. Preserve
us evermore, ye gods, with blessings.

HYMN LXXVII. Dawn.

SHE hath shone brightly like a youthful woman
stirring to motion every living creature.
Agni hath come to feed on mortals' fuel. She hath
made light and chased away the darkness.

2 Turned to this All, far-spreading, she hath risen and
shone in brightness with white robes about her.
She hath beamed forth lovely with golden colours,
mother of kine, guide of the days she bringeth.

3 Bearing the gods' own eye, auspicious lady, leading
her courser white and fair to look on,
Distinguished by her beams Dawn shines apparent,
come forth to all the world with wondrous treasure.

4 Draw nigh with wealth and dawn away the foeman:
prepare for us wide pasture free from danger.
Drive away those who hate us, bring us riches:
pour bounty, opulent lady, on the singer.

5 Send thy most excellent beams to shine and light us,
giving us lengthened days, O Dawn, O goddess,
Granting us food, thou who hast all things precious,
and bounty rich in chariots, kine, and horses.

6 O Ushas, nobly-born, daughter of Heaven, whom
the Vasishṭhas with their hymns make mighty,
Bestow thou on us vast and glorious riches. Preserve
us evermore, ye gods, with blessings.

The metre is Trishṭup.

1 *Agni hath come to feed on mortals' fuel:* "Agni is to be kindled for the good of men."—Wilson.

2 *Kine:* rays of light.

3 *The gods' own eye,* and Dawn's *white courser* are the Sun.

HYMN LXXVIII. Dawn.

We have beheld her earliest lights approaching: her many glories part, on high, asunder.
On car sublime, refulgent, wending hither, O Ushas, bring the wealth that makes us happy.

2 The fire well-kindled sings aloud to greet her, and with their hymns the priests are chanting welcome.
Ushas approaches in her splendour, driving all evil darkness far away, the goddess.

3 Apparent eastward are those lights of Morning, sending out lustre, as they rise, around them.
She hath brought forth Sun, sacrifice, and Agni, and far away hath fled detested darkness.

4 Rich daughter of the Sky, we all behold her, yea, all men look on Dawn as she is breaking.
Her car that moves self-harnessed hath she mounted, the car drawn onward by her well-yoked horses.

5 Inspired with loving thoughts this day to greet thee, we and our wealthy nobles have awakened.
Show yourselves fruitful, Dawns, as ye are rising. Preserve us evermore, ye gods, with blessings.

HYMN LXXIX. Dawn.

Rousing the lands where men's five tribes are settled, Dawn hath disclosed the pathways of the people.
She hath sent out her sheen with beauteous oxen. The Sun with light hath opened earth and heaven.

The metre is Trishṭup.

The metre is Trishṭup.

1 *Five tribes:* of Âryans. *Pathways: pathyâ* here has apparently the same meaning as in VII. 75. 1. But according to the Pada text and Sâyaṇa it is an adjective agreeing with *Ushâḥ* (Dawn), and signifying beneficial.

2 They paint their bright rays on the sky's far limits: the Dawns come on like tribes arrayed for battle.
Thy cattle, closely shutting up the darkness, as Savitar spreads his arms, give forth their lustre.

3 Wealthy, most like to Indra, Dawn hath risen, and brought forth lauds that shall promote our welfare.
Daughter of Heaven, a goddess, she distributes, best of Angirasas, treasures to the pious.

4 Bestow on us, O Dawn, that ample bounty which thou didst send to those who sang thy praises;
Thou whom with bellowings of a bull they quickened: thou didst unbar the firm-set mountain's portals.

5 Impelling every god to grant his bounty, sending to us the charm of pleasant voices,
Vouchsafe us thoughts, for profit, as thou breakest. Preserve us evermore, ye gods, with blessings.

HYMN LXXX. Dawn.

THE priests, Vasishṭhas, are the first awakened to welcome Ushas with their songs and praises,
Who makes surrounding regions part asunder, and shows apparent all existing creatures.

2 Giving fresh life when she hath hid the darkness, this Dawn hath wakened there with new-born lustre.
Youthful and unrestrained she cometh forward: she hath turned thoughts to Sun and fire and worship.

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2 *They:* the Dawns. *For battle:* supplied by Sâyaṇa.

3 *Best of Angirasas:* see VII. 75. 1.

4 The second line is translated by Prof. Wilson: "thou whom (thy worshippers) welcomed with clamour (loud as the bellowing) of a bull."

Portals: the doors of the mountain in which the cows or rays of light were imprisoned. Ushas is by implication entreated to open these doors now for the singer of the hymn.

The metre is Trishṭup.

2 *She hath turned thoughts:* or, with Sâyaṇa, she hath made manifest sacrifice, Sun, and Agni. Compare VII. 78. 3.

3 May blessèd Mornings shine on us for ever, with wealth of kine, of horses, and of heroes,
Streaming with all abundance, pouring fatness.
Preserve us evermore, ye gods, with blessings.

HYMN LXXXI. Dawn.

ADVANCING, sending forth her rays, the daughter of the Sky is seen.
Uncovering, that we may see, the mighty gloom, the friendly lady makes the light.

2 The Sun ascending, the refulgent star, pours down his beams together with the Dawn.
O Dawn, at thine arising, and the Sun's, may we attain the share allotted us.

3 Promptly we woke to welcome thee, O Ushas, daughter of the Sky
Thee, bounteous one, who bringest all we long to have, and to the offerer health and wealth.

4 Thou, dawning, workest fain to light the great world, yea, heaven, goddess! that it may be seen.
We yearn to be thine own, dealer of wealth: may we be to this mother like her sons.

5 Bring us that wondrous bounty, Dawn, that shall be famed most far away.
What, child of Heaven, thou hast of nourishment for man, bestow thou on us to enjoy.

6 Give to our princes opulence and immortal fame, and strength in herds of kine to us.
May she who prompts the wealthy, lady of sweet strains, may Ushas dawn our foes away.

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3 This stanza is repeated from VII. 41. 7.

The metre is Bṛihatî and Satobṛihatî in alternate stanzas.

2 *Star: nakshatram:* usually a constellation, asterism or lunar mansion, and in the plural, the stars in general.

6 *Lady of sweet strains: sûnṛitâvatî:* according to Sâyaṇa, 'speaker of truth.' 'Possessing all that is excellent.'—Ludwig.

HYMN LXXXII. Indra-Varuṇa.

GRANT us your strong protection, Indra Varuṇa, our people, and our family, for sacrifice.
May we subdue in fight our evil-hearted foes, him who attacks the man stedfast in lengthened rites.

2 O Indra Varuṇa, mighty and very rich! one of you is called monarch and one autocrat.
All gods in the most lofty region of the air have, O ye steers, combined all power and might in you.

3 Ye with your strength have pierced the fountains of the floods: the Sun have ye brought forward as the lord in heaven.
Cheered by this magic draught ye, Indra Varuṇa, made the dry places stream, made songs of praise flow forth.

4 In battles and in frays we ministering priests, kneeling upon our knees for furtherance of our weal,
Invoke you, only you, the lords of twofold wealth, you prompt to hear, we bards, O Indra Varuṇa.

5 O Indra Varuṇa, as ye created all these creatures of the world by your surpassing might,
In peace and quiet Mitra waits on Varuṇa, the other, powerful, with the Maruts seeks renown.

6 That Varuṇa's high worth may shine preëminent, these twain have measured each his proper power and might.
The one subdueth the destructive enemy; the other with a few furthereth many a man.

The metre is Jagatī.

1 *Strong protection:* 'a spacious chamber.'—Wilson.

2 *One of you:* Varuṇa is called *samrâj* or universal ruler (thoroughly resplendent, according to Sâyaṇa), and Indra *svarâj*, independent ruler, or, according to Sâyaṇa, self-resplendent.

4 *Twofold wealth:* celestial and terrestrial.

5 *Waits on Varuṇa:* and so acknowledges his supremacy. *The other:* Indra.

6 *The one:* Varuṇa.

7 No trouble, no misfortune, Indra Varuṇa, no woe from any side assails the mortal man
Whose sacrifice, O gods, ye visit and enjoy: ne'er doth the crafty guile of mortal injure him.
8 With your divine protection, heroes, come to us: mine invocation hear, if ye be pleased therewith.
Bestow ye upon us, O Indra Varuṇa, your friendship and your kinship and your favouring grace.
9 In battle after battle, Indra, Varuṇa, be ye our champions, ye who are the peoples' strength,
When both opposing bands invoke you for the fight, and men that they may gain offspring and progeny.
10 May Indra, Varuṇa, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's song of praise, the god who strengthens Law.

HYMN LXXXIII. Indra-Varuṇa.

Looking to you and your alliance, O ye Men, armed with broad axes they went forward, fain for spoil.
Ye smote and slew his Dâsa and his Âryan enemies, and helped Sudâs with favour, Indra Varuṇa.
2 Where heroes come together with their banners raised, in the encounter where is naught for us to love,
Where all things that behold the light are terrified, there did ye comfort us, O Indra Varuṇa.

The metre is Jagatî. Indra and Varuṇa are praised by the Vasishṭhas, the family priests of Sudâs king of the Tṛitsus, for having given him the victory over the ten confederate kings. See VII. 33. 3.

1 *O ye Men:* or heroes; Indra and Varuṇa. *Armed with broad axes:* 'armed with large sickles.'—Wilson. Professor Ludwig declares that the former meaning is perfectly impossible, and argues that *pṛithuparṣavaḥ* must mean 'the Pṛithus and the Parṣus.'

2 *Where is naught for us to love:* Prof. Grassmann, whom Prof. Peterson follows, explains differently: 'where all that is dear is at stake.'

3 The boundaries of earth were seen all dark with dust:
O Indra Varuṇa, the shout went up to heaven.
The enmities of the people compassed me about. Ye heard my calling and ye came to me with help.

4 With your resistless weapons, Indra Varuṇa, ye conquered Bheda and ye gave Sudâs your aid.
Ye heard the prayers of these amid the cries of war: effectual was the service of the Ṛitsus' priest.

5 O Indra Varuṇa, the wickedness of foes and mine assailants' hatred sorely trouble me.
Ye twain are lords of riches both of earth and heaven: so grant to us your aid on the decisive day.

6 The men of both the hosts invoked you in the fight, Indra and Varuṇa, that they might win the wealth,
What time ye helped Sudâs, with all the Ṛitsu folk, when the ten kings had pressed him down in their attack.

7 Ten kings who worshipped not, O Indra Varuṇa, confederate, in war prevailed not o'er Sudâs.
True was the boast of heroes sitting at the feast: so at their invocations gods were on their side.

8 O Indra Varuṇa, ye gave Sudâs your aid when the ten kings in battle compassed him about,
There where the white-robed Ṛitsus with their braided hair, skilled in song worshipped you with homage and with hymn.

9 One of you twain destroys the Vṛitras in the fight, the other evermore maintains his holy laws.
We call on you, ye mighty, with our hymns of praise. Vouchsafe us your protection, Indra Varuṇa.

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4 *Bheda:* see VII. 18. 19.

5 *Both of earth and heaven:* or, perhaps, belonging to both sides.

8 *With their braided hair:* see VII. 33. 1.

10 May Indra, Varuṇa, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's song of praise, the god who strengthens Law.

HYMN LXXXIV. Indra-Varuṇa.

KINGS, Indra Varuṇa, I would turn you hither to this our sacrifice with gifts and homage.
Held in both arms the ladle, dropping fatness, goes of itself to you whose forms are varied.

2 Dyaus quickens and promotes your high dominion who bind with bonds not wrought of rope or cordage.
Far from us still be Varuṇa's displeasure: may Indra give us spacious room to dwell in.

3 Make ye our sacrifice fair amid the assemblies: make ye our prayers approved among our princes.
May god-sent riches come for our possession: further ye us with your delightful succours.

4 O Indra Varuṇa, vouchsafe us riches with store of treasure, food, and every blessing;
For the Âditya, banisher of falsehood, the hero, dealeth wealth in boundless plenty.

5 May this my song reach Varuṇa and Indra, and, strongly urging, win me sons and offspring.
May we go wealthy where the gods are feasted. Preserve us evermore, ye gods, with blessings.

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10 This stanza is repeated from the preceding hymn.

The metre is Triṣṭup.

2 *Dyaus:* compare VI. 62. 9.

Not wrought of rope: moral and figurative, not material.

4 *The Âditya:* Varuṇa.

5 *Varuṇa and Indra:* here the names are separate, not combined in a dual compound.

HYMN LXXXV. Indra-Varuṇa.

For you I deck a harmless hymn, presenting the Soma-juice to Varuṇa and Indra—
A hymn that shines like heavenly Dawn with fatness. May they be near us on the march and guard us.

2 Here where the arrows fall amid the banners both hosts invoke the gods in emulation.
O Indra Varuṇa, smite back those our foemen, yea, smite them with your shaft to every quarter.

3 Self-lucid in their seats, e'en heavenly Waters keep Varuṇa and Indra in their godhead.
One of these holds the folk distinct and sundered, the other smites and slays resistless Vṛitras.

4 Wise be the priest and skilled in law eternal, who with his sacred gifts and adoration
Brings you to aid us with your might, Âdityas: let him have viands to promote his welfare.

5 May this my song reach Varuṇa and Indra, and, strongly urging, win me sons and offspring.
May we go wealthy where the gods are feasted. Preserve us evermore, ye gods, with blessings.

The metre is Trishṭup.

1 *On the march:* the Ṛishi prays for aid in an expected battle.

3 *In their godhead:* libations of Soma-juice, with which water is mingled, support the gods in their several stations: *somenâpyâyitâ hi devatâḥ sve sve sthâne 'vatishṭhante.*—S.

Distinct and sundered: differently treated, rewarded or punished in accordance with their deserts. "The other sustains the separate creatures."—Muir. "The one protects the tribes which are scattered abroad."—Grassmann.

4 *Wise be the priest:* or, wise must the priest be, skilled, etc.

He: the institutor of sacrifice. *Viands:* sacrificial food to be offered to the gods.

HYMN LXXXVI.

Varuṇa.

THE tribes of men have wisdom through his greatness
who stayed even spacious heaven and earth asunder;
Who urged the high and mighty sky to motion, and
stars of old, and spread the earth before him.

2 With mine own heart I commune on the question
how Varuṇa and I may be united.
What gift of mine will he accept unangered? When
may I calmly look and find him gracious?

3 Fain to know this my sin I question others: I seek
the wise, O Varuṇa, and ask them.
This one same answer even the sages gave me,
Surely this Varuṇa is angry with thee,

4 What, Varuṇa, hath been my chief transgression, that
thou wouldst slay the friend who sings thy praises?
Tell me, unconquerable lord, and quickly sinless will
I approach thee with mine homage.

5 Loose us from sins committed by our fathers, from
tnose wherein we have ourselves offended.
O king, loose, like a thief who feeds the cattle, as
from the cord a calf, set free Vasishṭha.

6 Not our own will betrayed us, but seduction, thought-
lessness, Varuṇa! wine, dice, or anger.
The old is near to lead astray the younger: even
slumber leadeth men to evil-doing.

The metre is Trishṭup.

5 *Like a thief who feeds the cattle:* who has performed penance for his theft, and, at the completion of the service, offered fodder to the stolen animal: 'who has feasted on stolen cattle.'—M. Müller. But see Pischel, *Vedische Studien*, p. 106.

6 *Seduction:* or, as Sâyaṇa explains, 'the settled course of fate': 'necessity.'—M. M.

The old is near: 'The stronger perverts the weaker.'—Muir. 'There is a senior [God] in the proximity of the junior [man].'—Wilson.

7 Slavelike may I do service to the bounteous, serve, free from sin, the god inclined to anger.
This gentle lord gives wisdom to the simple: the wiser god leads on the wise to riches.

8 O lord, O Varuṇa, may this laudation come close to thee and lie within thy spirit.
May it be well with us in rest and labour. Preserve us evermore, ye gods, with blessings.

HYMN LXXXVII. Varuṇa.

VARUṆA dug a pathway out for Sûrya, and led the watery floods of rivers onward.
The mares, as in a race, speed on in order. He made great channels for the days to follow.

2 The wind, thy breath, hath sounded through the region like a wild beast that seeks his food in pastures.
Within these two, exalted earth and heaven, O Varuṇa, are all the forms thou lovest.

3 Varuṇa's spies, sent forth upon their errands survey the two world-halves well formed and fashioned.
Wise are they, holy, skilled in sacrifices, the furtherers of the praise-songs of the prudent.

4 To me who understand hath Váruṇa spoken, the names borne by the Cow are three times seven.

The metre is Trishṭup.

1 *The mares:* the swift rivers. The half-line is difficult. "Hastening (to his task) as a horse let loose rushes to (a flock of) mares, he divided the great nights from the days."—Wilson. "Like a troop (of horses) let loose, following the mares, he has made great channels for the days."—Muir.

3 *Varuṇa's spies:* the other Âdityas, or perhaps the Fathers.

4 *The Cow:* Vâk or Speech in the form of a cow having twenty-one metres attached to her breast, throat, and head, or holding the names of twenty-one kinds of sacrifice; or Aditi may be intended, or Pṛiṣni with the thrice-seven Maruts.

The sapient god, knowing the place's secret, shall speak as 'twere to teach the race that cometh.
5 On him three heavens rest and are supported, and the three earths are there in sixfold order.
The wise king Varuṇa hath made in heaven that golden swing to cover it with glory.
6 Like Varuṇa from heaven he sinks in Sindhu, like a white-shining spark, a strong wild creature.
Ruling in depths and meting out the region, great saving power hath he, this world's controller.
7 Before this Varuṇa may we be sinless—him who shows mercy even to the sinner—
While we give strength to Aditi's ordinances. Preserve us evermore, ye gods, with blessings.

HYMN LXXXVIII. Varuṇa.

PRESENT to Varuṇa thine hymn, Vasishṭha, bright, most delightful to the bounteous giver,
Who bringeth on to us the Bull, the lofty, the holy, laden with a thousand treasures.

The sapient god: "The wise god, though he knows them, has not revealed the mysteries of (her) place, which he desires to grant to a future generation."—Muir. According to Sâyaṇa, *na* in this line is not negative.

5 For the *three heavens* and *three earths* see Vol. I., Index. *In sixfold order:* perhaps referring to the heavens and earths, or else the three earths arbitrarily doubled. "The three earths with their six seasons."—Wilson. *That golden swing:* the Sun.

6 *He:* the Sun. *Sindhu:* or the sea. *Ruling in depths:* referring to Varuṇa whose dominion, following the setting sun, reaches to the depths of the ocean. *Meting out the region:* or, who measured out the firmament. Sâyaṇa's interpretation of this stanza is different: "(Radiant) as the sun, Varuṇa placed the ocean (in its bed), white as a drop (of water), vigorous as an antelope, object of profound praise, distributor of water, the powerful transporter beyond sin, the ruler of this existing (world)."—Wilson.

7 *Aditi's ordinances:* according to Sâyaṇa, Aditi here means 'the mighty,' that is, Varuṇa.

The metre is Trishṭup.

1 *The Bull:* the Sun.

2 And now, as I am come before his presence, Varuṇa's face of flame will I remember,
That he may bring—lord also of the darkness—the light in heaven that I may see its beauty.

3 When Varuṇa and I embarked together and urged our boat into the midst of ocean,
When we rode o'er the ridges of the waters, we swung within that swing and we were happy.

4 Varuṇa placed Vasishṭha in the vessel, and deftly with his might made him a Ṛishi.
When days shone bright the sage made him a singer, while the heavens broadened and the Dawns were lengthened.

5 What hath become of those our ancient friendships, when without enmity we walked together?
O Varuṇa, thou glorious lord, I entered thy lofty home, thine house with thousand portals.

6 If he thy true ally hath sinned against thee, still, Varuṇa, he is the friend thou lovedst.
Let us not, Living One, as sinners, know thee: give shelter, as a sage, to him who lauds thee.

7 While we abide in these fixed habitations, and from the lap of Aditi win favour,
May Varuṇa untie the bond that binds us. Preserve us evermore, ye gods, with blessings.

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2 *Face of flame:* 'aggregated radiance.'—Wilson.

3 "The kernel of the hymn lies in verses 3 to 6. The singer believes that he has been forsaken by his helper Varuṇa: with anguish he remembers his communion with the god in former times. In a vision he sees himself translated into Varuṇa's realm, he goes sailing with the god, is called to be Ṛishi or holy singer to the god, and is in his palace with him. Now, Varuṇa has withdrawn his favour, yet let him have mercy on his singer, and not punish him so grievously for his sin. The hymn perhaps originally closed with verse 6."—Prof. Roth's Note in the *Siebenzig Lieder*, translated by Prof. Peterson.

7 *Aditi:* here said to mean earth.

HYMN LXXXIX. Varuṇa.

Let me not yet, king Varuṇa, enter into the house of clay:
Have mercy, spare me, mighty lord.

2 When, thunderer! I move along tremulous like a wind-blown skin,
Have mercy, spare me, mighty lord.

3 O bright and powerful god, through want of strength I erred and went astray:
Have mercy, spare me, mighty lord.

4 Thirst found thy worshipper though he stood in the midst of water-floods:
Have mercy, spare me, mighty lord.

5 O Varuṇa, whatever the offence may be which we as men commit against the heavenly host,
When through our want of thought we violate thy laws, punish us not, O god, for that iniquity.

HYMN XC. Vâyu.

To you pure juices, rich in meath, are offered by priests through longing for the pair of heroes.
Drive, Vâyu, bring thine harnessed horses hither: drink the pressed Soma till it makes thee joyful.

The metre is Jagatî in the last stanza and Gâyatrî in the rest.

The hymn has been translated by Dr. Muir, *O. S. Texts*, V. 67, Prof. M. Müller, *Anc. Sansk. Lit.*, 540, the authors of *Siebenzig Lieder*, p. 12, and Prof. Peterson, *Hymns from the Rigveda*, p. 287.

1 *The house of clay:* so, cited by Dr. Muir, Atharvaveda, V. 30, 14: *mâ nu bhûmigṛiho bhuvat*, let not the house of earth be his.

2 *Thunderer: adrivaḥ*, caster of the stone, a common epithet of Indra, but not suitable to Varuṇa. *Tremulous:* Sâyaṇa adds *śaityena*, with cold; and Prof. Wilson observes that 'the *Varuṇa-pâśa*, a kind of dropsy, seems to be referred to.'

4 *Thirst:* avarice. *In the midst of water-floods:* when surrounded by abundant wealth. According to the commentator, the allusion is to Vasishṭha's sea-voyage; or perhaps the perpetual thirst of dropsy may be intended.

The metre is Triṣṭup. The last three stanzas are addressed to Indra and Vâyu.

1 *The pair of heroes:* Indra and Vâyu.

2 Whoso to thee, the mighty, brings oblation, pure Soma unto thee, pure-drinking Vâyu,
That man thou makest famous among mortals: to him strong sons are born in quick succession.

3 The god whom both these worlds brought forth for riches, whom heavenly Dhishaṇâ for our wealth appointeth,
His team of harnessed horses waits on Vâyu, and, foremost, on the radiant treasure-bearer.

4 The spotless Dawns with fair bright days have broken; they found the spacious light when they were shining.
Eagerly they disclosed the stall of cattle: floods streamed for them as in the days aforetime.

5 These with their trûthful spirit, shining brightly, move on provided with their natural insight.
Viands attend the car that beareth heroes, your car, ye sovran pair, Indra and Vâyu.

6 May these who give us heavenly light, these rulers, with gifts of kine and horses, gold and treasures,
These princes, through full life, Indra and Vâyu! o'ercome in battle with their steeds and heroes.

7 Like coursers seeking fame will we Vasishṭhas, O Indra, Vâyu, with our fair laudations,
Exerting all our power call you to aid us. Preserve us evermore, ye gods, with blessings.

---

3 *The god:* apparently, Indra. *Dhishaṇâ:* a goddess of prosperity and gain.

The radiant treasure-bearer: perhaps the Soma.

4 *They found:* the Angirasas. "They are not named in the text, but Sâyaṇa refers the whole to them; by their praise of *Vâyu* the dawn broke, the stolen cattle were rescued, and the obstructed rain set at liberty."—Wilson.

5 *These:* the institutors of sacrifice.

6 *These rulers, these princes,* are the wealthy nobles who defray the expenses and reward the priests.

HYMN XCI. Vâyu.

WERE not, in sooth, the gods aforetime blameless,
whose pleasure was increased by adoration?
For Vâyu and for man in his affliction they caused
the Morning to arise with Sûrya.

2 Guardians infallible, eager as envoys, preserve us
safe through many months and autumns.
Addressed to you, our fair praise, Indra, Vâyu,
implores your favour and renewed well-being.

3 Wise, bright, arranger of his teams, he seeketh men
with rich food whose treasures are abundant.
They have arranged them of one mind with Vâyu:
the men have wrought all noble operations.

4 So far as native power and strength permit you, so
far as men behold whose eyes have vision,
O ye pure drinkers, drink with us pure Soma: sit
on this sacred grass, Indra and Vâyu.

5 Driving down teams that bear the lovely heroes,
hitherward, Indra, Vâyu, come together.
To you this prime of savoury juice is offered: here
loose your horses and be friendly-minded.

6 Your hundred and your thousand teams, O Indra
and Vâyu, all-munificent, which attend you,
With these most gracious-minded come ye hither,
and drink, O heroes, of the meath we offer.

7 Like coursers seeking fame will we Vasishṭhas,
O Indra, Vâyu, with our fair laudations,
Exerting all our power, call you to aid us. Pre-
serve us evermore, ye gods, with blessings.

The metre is Trishṭuḥ. Indra is associated with Vâyu in almost every stanza.

1 *For Vâyu:* I translate the *vâyave* of the text, but it is evident that *Âyave*, for Âyu, or the living one, should be read in its stead.

3 *He seeketh:* Vâyu. The meaning of the stanza is obscure.

5 *The lovely heroes:* Indra and Vâyu.

HYMN XCII. Vâyu.

O VÂYU, drinker of the pure, be near us : a thousand teams are thine, all-bounteous giver.
To thee the rapture-bringing juice is offered, whose first draught, god, thou takest as thy portion.

2 Prompt at the holy rites forth came the presser with Soma-draughts for Indra and for Vâyu,
When ministering priests with strong devotion bring to you twain the first taste of the Soma.

3 The teams wherewith thou seekest him who offers, within his home, O Vâyu, to direct him,
Therewith send wealth to us with full enjoyment, a hero son and gifts of kine and horses.

4 Near to the gods and making Indra joyful, devout and offering precious gifts to Vâyu,
Allied with princes, smiting down the Vṛitras, may we with heroes conquer foes in battle.

5 With thy yoked teams in hundreds and in thousands come to our sacrifice and solemn worship.
Come, Vâyu, make thee glad at this libation. Preserve us evermore, ye gods, with blessings.

HYMN XCIII. Indra-Agni.

SLAYERS of enemies, Indra and Agni, accept this day our new-born pure laudation.
Again, again I call you prompt to listen, best to give quickly strength to him who craves it.

2 For ye were strong to gain, exceeding mighty, growing together, waxing in your vigour.
Lords of the pasture filled with ample riches, bestow upon us strength both fresh and lasting.

The metre is Triṣhṭup.

1 *Drinker of the pure:* or bright, Soma.

4 *The Vṛitras:* or enemies in general. The priests are the allies and moral supporters of the princes in war.

The metre is Triṣhṭup.

3 Yea, when the strong have entered our assembly, and singers seeking with their hymns your favour,
They are like steeds who come into the race-course; those men who call aloud on Indra Agni.

4 The singer, seeking with his hymns your favour, begs splendid riches of their first possessor.
Further us with new bounties, Indra Agni, armed with strong thunder, slayers of the foeman.

5 When two great hosts, arrayed against each other, meet, clothed with brightness, in the fierce encounter,
Stand ye beside the godly, smite the godless, and still assist the men who press the Soma.

6 To this our Soma-pressing, Indra Agni, come ye prepared to show your loving-kindness,
For not at any time have ye despised us. So may I draw you with all strengthenings hither.

7 So Agni, kindled mid this adoration, invite thou Mitra, Varuṇa, and Indra.
Forgive whatever sin we have committed: may Aryaman and Aditi remove it.

8 While we accelerate these our sacrifices, may we win strength from both of you, O Agni:
Ne'er may the Maruts, Indra, Vishṇu slight us. Preserve us evermore, ye gods, with blessings.

HYMN XCIV. Indra-Agni.

As rain from out the cloud, for you, Indra and Agni, from my soul
This noblest praise hath been produced.

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3 *The strong:* the nobles who institute sacrifices.

4 *Their first possessor:* each god who is invoked.

5 *Great hosts:* 'hosts' must be supplied. The feminine dual adjectives have no substantive in the text.

7 *Aryaman and Aditi:* Mitra and others being understood, as the verb is plural.

8 O Agni: that is, Indra and Agni.

The metre is Anushṭup in stanza 12, and Gâyatrî in the rest.

1 *From my soul: manmanaḥ:* explained by the commentator here

2 Do ye, O Indra Agni, hear the singer's call: accept his songs.
Ye rulers, grant his heart's desire.
3 Give us not up to sinfulness, ye heroes, Indra Agni, nor
To slander and reproach of men.
4 To Indra and to Agni we bring reverence high and holy hymn,
And, craving help, soft words with prayer.
5 For all these holy singers here implore these twain to succour them,
And priests that they may win them strength.
6 Eager to laud you, we with songs invoke you, bearing sacred food,
Fain for success in sacrifice.
7 Indra and Agni, come to us with favour, ye who conquer men:
Let not the wicked master us.
8 At no time let the injurious blow of hostile mortal fall on us:
O Indra Agni, shelter us.
9 Whatever wealth we crave of you, in gold, in cattle, or in steeds,
That, Indra Agni, let us gain;
10 When heroes prompt in worship call Indra and Agni, lords of steeds,
Beside the Soma-juice effused.
11 Call hither with the song and lauds those who best slay the Vṛitras, those
Who take delight in hymns of praise.

---

and in the corresponding passage of the Sâmaveda by *stotuḥ*, praiser or worshipper. *As rain:* the hymn of praise is copious in its flow, and is doubly beneficial, gratifying the gods and bringing blessings to the worshipper.

11 *Call hither:* I follow Prof. Ludwig in reading *âvivâsata*, instead of *âvivâsataḥ* which involves a very harsh construction.

12 Slay ye the wicked man whose thought is evil, of the demon kind.
Slay him who stays the waters, slay the serpent with your deadly dart.

HYMN XCV. Sarasvatî.

This stream Sarasvatî with fostering current comes forth, our sure defence, our fort of iron.
As on a car, the flood flows on, surpassing in majesty and might all other waters.

2 Pure in her course from mountains to the ocean, alone of streams Sarasvatî hath listened.
Thinking of wealth and the great world of creatures she poured for Nâhusha her milk and fatness.

3 Friendly to man he grew among the women, a strong young steer amid the holy ladies.
He gives the fleet steed to our wealthy princes, and decks their bodies for success in battle.

4 May this Sarasvatî be pleased and listen at this our sacrifice, auspicious lady,
When we with reverence, on our knees, implore her close-knit to wealth, most kind to those she loveth.

---

12 *Him who stays the waters: udadhim:* according to Sâyaṇa, like an *udadhiḥ*, water-holder or pitcher. *The serpent: âbhogam*, the coiler, explained differently by Sâyaṇa, as one who enjoys good things taken from the worshippers.

The metre is Trishṭup. Sarasvân is the deity of stanza 3.

1 *Sarasvatî:* Sindhu or Indus appears to be intended under this name. See VI. 61. 2.

2 *Nâhusha:* according to the legend, a king who prayed to Sarasvatî who gave him butter and milk sufficient for the thousand-year sacrifice which he was about to perform. The Nahushas, the people living on the banks of the river, are probably intended.

3 *He grew:* Sarasvân, the consort of Sarasvatî.

5 These offerings have ye made with adoration: say this, Sarasvatî, and accept our praises;
And, placing us under thy dear protection, may we approach thee, as a tree, for shelter.
6 For thee, O blest Sarasvatî, Vasishṭha hath here unbarred the doors of sacred order.
Wax, bright one, and give strength to him who lauds thee. Preserve us evermore, ye gods, with blessings.

HYMN XCVI. Sarasvati.

I SING a lofty song, for she is mightiest, most divine of streams.
Sarasvatî will I exalt with hymns and lauds, and, O Vasishṭha, heaven and earth.
2 When in the fulness of their strength the Pûrus dwell on thy two beautiful grassy banks,
Favour us thou who hast the Maruts for thy friends: stir up the bounty of our chiefs.
3 So may Sarasvatî auspicious send good luck; she, rich in mares, is never niggardly in thought,
When praised in Jamadagni's way and lauded as Vasishṭha lauds.

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5 *These offerings:* this half-line is very obscure. Prof. Ludwig thinks that these words may be supposed to be spoken by Sarasvatî to her worshippers, but he is not satisfied of the correctness of his conjecture. I have nothing better to offer at present. "Presenting to thee, S., these oblations with reverence (may we receive from thee affluence)."—Wilson.

Sarasvân is the deity of stanzas 4—6. The metre is Bṛihatî in stanza 1, Satobṛihatî in 2, Prastârapankti (12 + 12 + 8 + 8) in 3, and Gâyatrî in 4—6.

1 *Heaven and earth:* heaven as the home of the goddess, and earth where she flows as a river.

2 *The Pûrus:* an Âryan tribe settled on both banks of the Sarasvatî or Indus. See Vol. I, Index. *Grassy banks:* this, as Professor Roth has suggested, seems to be the meaning of *andhasî*, but the expression is difficult.

3 *Jamadagni:* a celebrated ancient Ṛishi.

4 We call upon Sarasvân, as unmarried men who long for wives,
As liberal men who yearn for sons.
5 Be thou our kind protector, O Sarasvân, with those waves of thine
Laden with sweets and dropping oil.
6 May we enjoy Sarasvân's breast, all-beautiful, that swells with streams,
May we gain food and progeny.

HYMN XCVII. Bṛihaspati.

Where heaven and earth combine in men's assembly, and those who love the gods delight in worship,
Where the libations are effused for Indra, may he come first to drink and make him stronger.
2 We crave the heavenly grace of gods to guard us—so may Bṛihaspati, O friends, exalt us—
That he, the bounteous god, may find us sinless, who giveth from a distance like a father.
3 That Brahmaṇaspati, most high and gracious, I glorify with offerings and with homage.
May the great song of praise, divine, reach Indra who is the king of prayer the gods' creation.
4 May that Bṛihaspati who brings all blessings, most dearly loved, be seated by our altar.

Indra is the deity of stanza 1, Indra and Brahmaṇaspati are the deities of 3 and 9, Indra and Bṛihaspati of 10, and the rest of the hymn is addressed to Bṛihaspati. Bṛihaspati and Brahmaṇaspati are one and the same god, the Lord of Prayer. See I. 14. 3.

The metre is Trishṭup.

1 *Where heaven and earth combine:* where gods and men meet at the place of sacrifice. *And make him stronger:* Sâyaṇa explains *vayaścha* differently: '(may his) swift (horses approach).'—Wilson.

2 *Like a father:* although he is far away he gives us what we ask like a father who is near at hand.—L.

3 *The gods' creation: devakṛitasya:* inspired, or, literally, made, by the gods.

Heroes and wealth we crave; may he bestow them,
and bear us safe beyond the men who vex us.

5 To us these deathless ones, erst born, have granted
this laud of ours which gives the immortal pleasure.
Let us invoke Bṛihaspati, the foeless, the clear-
voiced god, the holy one of households.

6 Him, this Bṛihaspati, his ruddy horses, drawing
together, full of strength, bring hither.
Robed in red colour like the cloud, they carry the
lord of might whose friendship gives a dwelling.

7 For he is pure, with hundred wings, refulgent, with
sword of gold, impetuous, winning sunlight.
Sublime Bṛihaspati, easy of access, granteth his
friends most bountiful refreshment.

8 Both Heaven and Earth, divine, the deity's parents,
have made Bṛihaspati increase in grandeur.
Glorify him, O friends, who merits glory: may he
give prayer fair way and easy passage.

9 This, Brahmaṇaspati, is your laudation: prayer hath
been made to thunder-wielding Indra.
Regard our songs with favour, wake abundance:
destroy the godless and our foemen's malice.

10 Ye twain are lords of wealth in earth and heaven,
thou, O Bṛihaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds
you. Preserve us evermore, ye gods, with blessings.

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5 Our hymns of praise which are acceptable to the immortal god have been given to us by the everlasting deities themselves. Sâyaṇa's explanation is different: "may the first-born immortals (by his command) bestow upon us the food that is necessary for existence."—Wilson.

6 *Whose friendship gives a dwelling:* I adopt the interpretation given by Professor Cowell in his note on the passage in Wilson's translation.

7 *With hundred wings:* 'borne by numerous conveyances.'—Wilson.

8 *In grandeur:* or, by their might.

10 *Mean:* or, poor.

HYMN XCVIII. Indra.

PRIESTS, offer to the lord of all the people the milked-
out stalk of Soma, radiant-coloured.
No wild-bull knows his drinking-place like Indra who
ever seeks him who hath pressed the Soma.

2 Thou dost desire to drink, each day that passes, the
pleasant food which thou hast had aforetime.
O Indra, gratified in heart and spirit, drink eagerly
the Soma set before thee.

3 Thou, newly-born, for strength didst drink the Soma;
thy mother told thee of thy future greatness.
O Indra, thou hast filled mid-air's wide region, and
given the gods by battle room and freedom.

4 When thou hast urged the arrogant to combat,
proud in their strength of arm, we will subdue them.
Or, Indra, when thou fightest girt by heroes, we in
the glorious fray with thee will conquer.

5 I will declare the earliest deeds of Indra, and recent
acts which Maghavan hath accomplished.
When he had conquered godless wiles and magic,
Soma became his own entire possession.

6 Thine is this world of flocks and herds around thee,
which with the eye of Sûrya thou beholdest.
Thou, Indra, art alone the lord of cattle: may we
enjoy the treasure which thou givest.

7 Ye twain are lords of wealth in earth and heaven,
thou, O Bṛihaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds
you. Preserve us evermore, ye gods, with blessings.

Bṛihaspati is associated with Indra in the last stanza which is a repetition of stanza 10 of the preceding hymn. The metre is Trishṭup.

1 *Radiant-coloured: aruṇam*, red, ruddy, here explained by the commentator as *ârochamânam*, shining.

3 *Thy future greatness:* see IV. 18. 4, where Aditi says:—No peer hath he among those born already, nor among those who shall be born hereafter.

HYMN XCIX.

Vis'ṇu.

MEN come not nigh thy majesty who growest beyond all bound and measure with thy body.
Both thy two regions of the earth, O Vishṇu, we know: thou, god, knowest the highest also.

2 None who is born or being born, god Vishṇu, hath reached the utmost limit of thy grandeur.
The vast high vault of heaven hast thou supported, and fixed earth's eastern pinnacle securely.

3 Rich in sweet food be ye, and rich in milch-kine, with fertile pastures, fain to do men service.
Both these worlds, Vishṇu, hast thou stayed asunder, and firmly fixed the earth with pegs around it.

4 Ye have made spacious room for sacrificing by generating Sûrya, Dawn, and Agni.
O heroes, ye have conquered in your battles even the bull-jawed Dâsa's wiles and magic.

5 Ye have destroyed, thou, Indra, and thou, Vishṇu, Ṣambara's nine-and-ninety fenced castles.
Ye twain smote down a hundred times a thousand resistless heroes of the royal Varchin.

6 This is the lofty hymn of praise, exalting the lords of mighty stride, the strong and lofty.
I laud you in the solemn synods, Vishṇu: pour ye food on us in our camps, O Indra.

Indra is the joint-deity of stanzas 4, 5, 6. The metre is Trishṭup. The hymn is translated in Muir's *O. S. Texts*, IV. 86, 87.

1 *Two regions of the earth:* that is, the earth and the firmament. "The two lower regions are within the range of our perception; the third belongs to Vishṇu, whither he stepped with the third of his ascending strides."—Wallis, *Cosmology of the Ṛigveda*, p. 115.

3 The first line appears to be Vishṇu's blessing on heaven and earth when he parted and supported them.

4 *Bull-jawed:* or Vṛishaṣipra may be the name of the Dâsa.

5 *Royal Varchin:* see II. 14. 6.

7 O Vishṇu, unto thee my lips cry Vashaṭ! Let this mine offering, Ṣipivishṭa, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye gods, with blessings.

HYMN C.

Vishṇu.

NE'ER doth the man repent, who, seeking profit, bringeth his gift to the far-striding Vishṇu.
He who adoreth him with all his spirit winneth himself so great a benefactor.

2 Thou, Vishṇu, constant in thy courses, gavest goodwill to all men, and a hymn that lasteth,
That thou mightst move us to abundant comfort of very splendid wealth with store of horses.

3 Three times strode forth this god in all his grandeur over this earth bright with a hundred splendours.
Foremost be Vishṇu, stronger than the strongest: for glorious is his name who lives for ever.

4 Over this earth with mighty step strode Vishṇu, ready to give it for a home to Manu.
In him the humble people trust for safety: he, nobly born, hath made them spacious dwellings.

5 To-day I laud this name, O Ṣipivishṭa, I, skilled in rules, the name of thee the noble.
Yea, I the poor and weak praise thee the mighty who dwellest in the realm beyond this region.

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7 *Vashaṭ:* the exclamation used on making an oblation. *Ṣipivishṭa:* a name of Vishṇu of uncertain etymology and meaning. 'Invested with rays of light,' according to Sâyaṇa.

The metre is Trishṭup.

2 *A hymn that lasteth:* continually recurring occasion to praise thee.

3 *This earth:* meaning, says the commentator, earth, firmament, and heaven.

6 What was there to be blamed in thee, O Vishṇu, when thou declaredst, I am Ṣipivishṭa?
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.
7 O Vishṇu, unto thee my lips cry Vashaṭ! Let this mine offering, Ṣipivishṭa, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye gods, with blessings.

HYMN CI. Parjanya.

Recite three holy words which light precedeth, which milk this udder that produceth nectar.
Quickly made manifest, the Bull hath bellowed, engendering the germ of plants, the infant.
2 Giver of growth to plants, the god who ruleth over the waters and all moving creatures,
Vouchsafe us triple shelter for our refuge, and threefold light to succour and befriend us.
3 Now he is sterile, now begetteth offspring, even as he willeth doth he change his figure.

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6 This stanza is unintelligible. The commentator on the corresponding passage of the Sâmaveda says: "Vishṇu formerly abandoning his own form, and assuming another artificial shape, succoured Vasishṭha in battle. Recognizing the god, the Ṛishi addresses him with the verse." *Ṣipivishṭa*, is said to be a word of equivocal meaning, 'clothed with rays of light,' and 'denuded.' See Wilson's Note, and *O. S. Texts*, IV. 86.

Hymn 83 of Book V. is a more poetical address to Parjanya the god of the stormy rain-cloud. The metre is Trishṭup.

1 *Three holy words:* or texts of the three Vedas. *Which light precedeth:* introduced by the sacred syllable Om.

Milk this udder: draw down the sweet rain from the cloud.

The Bull: Parjanya. *The infant:* Agni in the form of lightning.

2 *Threefold light:* with reference to the divisions of the day and the seasons.

3 *He is sterile:* sends no rain, like a barren cow that gives no milk.

The father's genial flow bedews the mother; therewith the sire, therewith the son is nourished.

4 In him all living creatures have their being, and the three heavens with triply-flowing waters.
Three reservoirs that sprinkle down their treasure shed their sweet streams around him with a murmur.

5 May this my song to sovran Lord Parjanya come near unto his heart and give him pleasure.
May we obtain the showers that bring enjoyment, and god-protected plants with goodly fruitage.

6 He is the Bull of all, and their impregner: he holds the life of all things fixed and moving.
May this truth save me till my hundredth autumn.
Preserve us evermore, ye gods, with blessings.

HYMN CII. Parjanya.

Sing forth and laud Parjanya, son of Heaven, who sends the gift of rain:
May he provide our pasturage.

2 Parjanya is the god who forms in kine, in mares, in plants of earth,
And womankind, the germ of life.

3 Offer and pour into his mouth oblation rich in savoury juice:
May he for ever give us food.

The father's genial flow: "The father is the sky, earth the mother, who receives the rain from the former, which, producing the means of offering libations and oblations, returns again to the parent heaven, as well as supports his offspring—all living creatures."—Wilson.

4 *Three reservoirs:* according to Sâyaṇa, clouds in the east, west, and north.

6 *The Bull of all:* the plants, understood.

The metre is Gâyatrî.

3 *Into his mouth:* that is, Agni, who is the mouth by which the other gods consume the offerings that are made to them.

HYMN CIII.

Frogs.

THEY who lay quiet for a year, the Brâhmans who fulfil their vows,
The frogs have lifted up their voice, the voice Parjanya hath inspired.

2 What time on these, as on a dry skin lying in the pool's bed, the floods of heaven descended,
The music of the frogs comes forth in concert like the cows' lowing with their calves beside them.

3 When at the coming of the Rains the water has poured upon them as they yearned and thirsted,
One seeks another as he talks and greets him with cries of pleasure as a son his father.

4 Each of these twain receives the other kindly, while they are revelling in the flow of waters,
When the frog moistened by the rain springs forward, and Green and Spotty both combine their voices.

5 When one of these repeats the other's language, as he who learns the lesson of the teacher,
Your every limb seems to be growing larger as ye converse with eloquence on the waters.

6 One is Cow-bellow and Goat-bleat the other, one frog is Green and one of them is Spotty.
They bear one common name, and yet they vary, and, talking, modulate the voice diversely.

The metre is Anushṭup in stanza 1 and Trishṭup in the rest.

The hymn has been translated by Dr. Muir, *O. S. Texts*, V. 436, and by Professor F. Max Müller in his *Ancient Sanskrit Literature*, pp. 494 f., who remarks: "The hymn.....which is called a panegyric of the frogs, is clearly a satire on the priests; and it is curious to observe that the same animal should have been chosen by the Vedic satirist to represent the priests, which, by the earliest satirist of Greece, was selected as the representative of the Homeric heroes." The hymn evidently belongs to a late period of Vedic poetry.

3 *With cries of pleasure: akhkhalikṛitya:* uttering the imitative exclamation *akhkhala.*

5 *Your every limb:* this abrupt change of person is not unfrequent in the Veda.

7 As Brâhmans, sitting round the brimful vessel, talk at the Soma-rite of Atirâtra,
So, frogs, ye gather round the pool to honour this day of all the year, the first of Rain-time.

8 These Brâhmans with the Soma-juice, performing their year-long rite, have lifted up their voices;
And these Adhvaryus, sweating with their kettles, come forth and show themselves, and none are hidden.

9 They keep the twelvemonth's god-appointed order, and never do the men neglect the season.
Soon as the Rain-time in the year returneth, these who were heated kettles gain their freedom.

10 Cow-bellow and Goat-bleat have granted riches, and Green and Spotty have vouchsafed us treasure.
The frogs who give us cows in hundreds lengthen our lives in this most fertilizing season.

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7 *Atirâtra:* according to the commentary, a ceremony accompanied by the recitation of hymns at night.

8 *Year-long rite:* "Sâyaṇa makes it refer to *Gavâm ayanam*, a sacrificial session, which commences and ends with the *atirâtra*, and lasts a whole year."—Cowell, in Wilson's Translation.

Sweating with their kettles: "There is a quibble on the word *gharminaḥ*, having or bearing the vessel, or performing the rite so termed; or, suffering from *gharma*, heat, or the hot season."—Wilson.

And none are hidden: guhyâ na ke chit: some take *na* here as 'like': "issue forth like persons who have been hidden."—Muir. "Pop out like hermits."—M. Müller.

9 *The men:* the priestlike frogs. *These who were heated kettles:* the frogs who had been burnt and scorched by the hot weather.

10 *Have granted riches:* as the earliest proclaimers of the advent of the Rains which revive and fertilize the earth.

"It is possibly an echo of this production that we find in a description of autumn in the Harivaṁśa, V. 8803, where the poet compares the noise made by a frog, after his rest of sixteen half months, along with his wives, to the recitation of the Rig-veda by a Brâhman surrounded by his pupils.....On this verse the late M. Langlois somewhat naïvely remarks as follows: Dans nos mœurs rien n' égalerait l' impertinence d' une comparaison dans laquelle une grenouille serait assimilée à un respectable ecclésiastique. Les Indiens, à ce qu' il paraît, ne voyaient dans telle espèce de rapprochement aucune teinte d' impiété."—Muir, *O. S. Texts*, V. 438.

HYMN CIV.

Indra-Soma.

1 Indra and Soma, burn, destroy the demon foe, send downward, O ye Bulls, those who add gloom to gloom.
Annihilate the fools, slay them and burn them up: chase them away from us, pierce the voracious ones.

2 Indra and Soma, let sin round the wicked boil like as a caldron set amid the flames of fire.
Against the foe of prayer, devourer of raw flesh, the vile fiend fierce of eye, keep ye perpetual hate.

3 Indra and Soma, plunge the wicked in the depth, yea, cast them into darkness that hath no support,
So that not one of them may ever thence return: so may your wrathful might prevail and conquer them.

4 Indra and Soma, hurl your deadly crushing bolt down on the wicked fiend from heaven and from the earth.
Yea, forge out of the mountains your celestial dart wherewith ye burn to death the waxing demon race.

The hymn consists chiefly of imprecations directed against demons and evil spirits, Râkshasas and Yâtudhânas. The deities are various: Indra and Soma of stanzas 1—7; Indra of 8, 16, 19—22, and 24; Soma of 9, 12, 13; Agni of 10, 14; the gods of 11; the press-stones of 17; the Maruts of 18; Vasishṭha's personified prayer of the first half of 23; and earth and firmament or mid-air of the second half.

The metre is Jagatî in stanzas 1—7, 18, 21, 23; Anushṭup in 25; and Trishṭup in the rest. I have treated stanzas 18, 21, 23 as hendekasyllabic.

1 *The demon foe: rakshaḥ:* the Râkshasas, fiends, demons, goblins, going about at night, disturbing sacrifices and devout men, ensnaring and even devouring human beings, and generally hostile to the human race.

2 *The vile fiend: kimîdine:* explained by the commentator as one who goes about saying, *Kimidânîm* or What now?, a vile and treacherous spy and informer. The word seems to be used as the name of a class of evil spirits.

5 Indra and Soma, cast ye downward out of heaven your deadly darts of stone burning with fiery flame,
Eternal, scorching darts; plunge the voracious ones within the depth, and let them sink without a sound.

6 Indra and Soma, let this hymn control you both, even as the girth encompasses two vigorous steeds—
The song of praise which I with wisdom offer you: do ye, as lords of men, animate these my prayers.

7 In your impetuous manner think ye both thereon: destroy these evil beings, slay the treacherous fiends.
Indra and Soma, let the wicked have no bliss who evermore assails us with malignity.

8 Whoso accuses me with words of falsehood when I pursue my way with guileless spirit,
May he, the speaker of untruth, be, Indra, like water which the hollowed hand compresses.

9 Those who destroy, as is their wont, the simple, and with their evil natures harm the righteous,
May Soma give them over to the serpent, or to the lap of Nirṛiti consign them.

10 The fiend, O Agni, who designs to injure the essence of our food, kine, steeds, or bodies,
May he, the adversary, thief, and robber, sink to destruction, both himself and offspring.

11 May he be swept away, himself and children: may all the three earths press him down beneath them.
May his fair glory, O ye gods, be blighted, who in the day or night would fain destroy us.

12 The prudent finds it easy to distinguish the true and false: their words oppose each other.
Of these two that which is the true and honest, Soma protects, and brings the false to nothing.

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5 *Without a sound:* so suddenly that they have not time to cry out.

9 *To the serpent:* or to death by serpents' bites. *Nirṛiti:* Death and Destruction.

13 Never doth Soma aid and guide the wicked or him who falsely claims the warrior's title.
He slays the fiend and him who speaks untruly: both lie entangled in the noose of Indra.
14 As if I worshipped deities of falsehood, or thought vain thoughts about the gods, O Agni.
Why art thou angry with us, Jâtavedas? Destruction fall on those who lie against thee.
15 So may I die this day if I have harassed any man's life or if I be a demon.
Yea, may he lose all his ten sons together who with false tongue hath called me Yâtudhâna.
16 May Indra slay him with a mighty weapon, and let the vilest of all creatures perish,
The fiend who says that he is pure, who calls me a demon though devoid of demon nature.
17 She too who wanders like an owl at night-time, hiding her body in her guile and malice,
May she fall downward into endless caverns. May press-stones with loud ring destroy the demons.

13 *The warrior's title:* the rank of a Kshatriya or prince of the military order.

The first eleven stanzas "are considered to be a malediction upon the *Rákshasas* by the *Ṛishi*. To account for the change of tone [in 12—16], *Sâyaṇa* gives an unusual version of the legend told in the *Mahábhárata* of king *Kalmáshapáda* being transformed to a *Rákshasa*, and devouring the 100 sons of Vasishṭha: here it is said that a *Rákshasa*, having devoured the *Ṛishi's* sons, assumed his shape, and said to him, "I am *Vasishṭha*, thou art the *Rákshasa;*" to which Vasishṭha replied by repeating this verse [stanza 12], declaratory of his discriminating between truth and falsehood."—Wilson.

"The verses may, as Professor Max Müller supposes, have arisen out of Vasishṭha's contest with Viṣvámitra [see III. 52. 21], and it may have been the latter personage who brought those charges of heresy, and of murderous and demoniacal character against his rival."—Muir, *O. S. Texts*, I. 327, 328.

15 *Yâtudhâna:* explained by Sâyaṇa as = Râkshasa. The Yâtudhâna probably was rather the goblin or spook while the Râkshasa was the violent and voracious ogre.

17 Here the malediction on evil spirits in general is resumed and continued to the end of the hymn. *She too:* the *Râkshasî*, or she-fiend.

18 Spread out, ye Maruts, search among the people:
seize ye and grind the Râkshasas to pieces,
Who fly abroad, transformed to birds, at night-time,
or sully and pollute our holy worship.

19 Hurl down from heaven thy bolt of stone, O Indra:
sharpen it, Maghavan, made keen by Soma.
Forward, behind, and from above and under, smite
down the demons with thy rocky weapon.

20 They fly, the demon dogs, and, bent on mischief,
fain would they harm indomitable Indra.
Śakra makes sharp his weapon for the wicked: now
let him cast his bolt at fiendish wizards.

21 Indra hath ever been the fiends' destroyer who spoil
the oblations of the gods' invokers:
Yea, Śakra, like an axe that splits the timber, at-
tacks and smashes them like earthen vessels.

22 Destroy the fiend shaped like an owl or owlet, de-
stroy him in the form of dog or cuckoo.
Destroy him shaped as eagle or as vulture: as with
a stone, O Indra, crush the demon.

23 Let not the fiend of witchcraft-workers reach us:
may Dawn drive off the couples of Kimîdins.
Earth keep us safe from earthly woe and trouble: from
grief that comes from heaven mid-air preserve us.

24 Indra destroy the demon, male and female, joying
and triumphing in arts of magic.
Let the fools' gods with bent necks fall and perish,
and see no more the sun when he arises.

25 Look each one hither, look around: Indra and Soma,
watch ye well.
Cast forth your weapon at the fiends; against the
sorcerers hurl your bolt.

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23 *Kimîdins:* or vile spirits. See Note on stanza 2.

24 *Fools' gods: mûradevâḥ:* explained by Sâyaṇa as = *mâraṇakrîḍâḥ*, 'those who make killing their sport.' According to the St. Petersburg Lexicon, *mûradevâḥ* = *mûladevâḥ*, a species of demons or goblins.

BOOK THE EIGHTH.

HYMN I. Indra.

GLORIFY naught besides, O friends; so shall no sorrow trouble you.
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly:

2 Even him, eternal, like a bull who rushes down, men's conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to both sides most munificent.

3 Although these men in sundry ways invoke thee to obtain thine aid,
Be this our prayer, addressed, O Indra, unto thee, thine exaltation every day.

4 Those skilled in song, O Maghavan, among these men o'ercome with might the foeman's songs.
Come hither, bring us strength in many a varied form most near that it may succour us.

Indra is the deity of stanzas 1—29; Âsanga of 34; Âsanga's liberality is eulogized in 30—33.

The Ṛishi of stanzas 1, 2 is Pragâtha Ghaura, the brother and adoptive son of Kaṇva; 3—29 are ascribed to Medhâtithi and Medhyâtithi, both of the family of Kaṇva; 30—33 to Âsanga, son of Playoga, and 34 to Ṣaṣvatî the wife of Âsanga.

The metre is Trishṭup in stanzas 33, 34, Satobṛihatî in 2, 4, and Bṛihatî in the rest.

2 *Bounteous like a cow:* the adjective is not in the text, but must be supplied in order to make the comparison intelligible. See *Vedische Studien*, I., 103. *To both sides:* to the singers and the institutors of sacrifice.

5 O caster of the stone, I would not sell thee for a mighty price,
Not for a thousand, thunderer! nor ten thousand, nor a hundred, lord of countless wealth!

6 O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O good lord, appear alike, to give me wealth abundantly.

7 Where art thou? Whither art thou gone? For many a place attracts thy mind.
Haste, warrior, fort-destroyer, lord of battle's din, haste, holy songs have sounded forth.

8 Sing out the psalm to him who breaks down castles for his faithful friend,
Verses to bring the thunderer to destroy the forts and sit on Kâṇva's sacred grass.

9 The horses which are thine in tens, in hundreds, yea, in thousands thine,
Even those vigorous steeds, fleet-footed in the course, with those come quickly near to us.

10 This day I call Sabardughâ who animates the holy song,
Indra the richly-yielding milch-cow who provides unfailing food in ample stream.

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5 *I would not sell thee:* cp. IV. 24. 10. *A hundred:* meaning 'infinite,' according to the commentator.

8 *For his faithful friend:* Professor Ludwig takes Vâvâtar to be the name of a king who has been deserted by Indra and consequently defeated in battle. *Kâṇva's sacred grass:* trimmed and prepared by Medhâtithi and Medhyâtithi, each of whom is a son of Kaṇva.

10 *Sabardughâ:* the general name of cows which supply the milk required for sacrificial purposes. Here Indra himself is intended, as is shown in the following line.

11 When Sûra wounded Etaṣa, with Vâta's rolling wingèd car
Indra bore Kutsa Ârjuneya off, and mocked Gandharva the unconquered one.

12 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who healeth the dissevered parts.

13 May we be never cast aside, and strangers, as it were, to thee.
We, thunder-wielding Indra, count ourselves as trees rejected and unfit to burn.

14 O Vṛitra-slayer, we were thought slow and unready for the fray.
Yet once in thy great bounty may we have delight, O hero, after praising thee.

15 If he will listen to my laud, then may our Soma-drops that flow
Rapidly through the strainer gladden Indra, drops due to the Tugryas' strengthener.

16 Come now unto the common laud of thee and of thy faithful friend.
So may our wealthy nobles' praise give joy to thee. Fain would I sing thine eulogy.

---

11 *Sûra:* Sûrya, the Sun-god. *Wounded:* 'harassed.'—Wilson. *Etaṣa:* a *protégé* of Indra's. See Vol. I., Index. *Vâta:* the Wind-god. *Kutsa:* see Vol. I., Index. *Gandharva:* the Sun. The meaning of the stanza is somewhat obscure.

12 *Closed up the wound again:* healed Etaṣa who had been wounded by Sûrya.

13 *Count ourselves as trees:* or, 'count us not as trees,' the meaning of *na*, 'not' and 'like' being ambiguous.

15 *Due to the Tugryas' strengthener:* that belong to Indra the protector of the chiefs of the race of Tugra, who appear to have been the patrons of the Ṛishis of Kaṇva's family.

16 *Faithful friend:* see stanza 8.

17 Press out the Soma with the stones, and in the waters wash it clean.
The men investing it with raiment made of milk shall milk it forth from out the stems.

18 Whether thou come from earth or from the lustre of the lofty heaven,
Wax stronger in thy body through my song of praise: fill full all creatures, O most wise.

19 For Indra press the Soma out, most gladdening and most excellent.
May Śakra make it swell sent forth with every prayer and asking, as it were, for strength.

20 Let me not, still beseeching thee with earnest song at Soma rites,
Anger thee like some wild beast. Who would not beseech him who hath power to grant his prayer?

21 The draught made swift with rapturous joy, effectual with its mighty strength,
All-conquering, distilling transport, let him drink: for he in ecstasy gives us gifts.

22 Where bliss is not, may he, all-praised, god whom the pious glorify,
Bestow great wealth upon the mortal worshipper who sheds the juice and praises him.

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17 *From out the stems:* see *Vedische Studien*, I. 133. 178. Sâyaṇa explains the second line differently: "(for by so doing) the leaders (of the rain, the *Maruts*) clothing (the sky with clouds) as with a vesture of the hide of the cow, milk forth (the water) for the rivers."—Wilson.

21 *Let him drink: pibatu:* supplied by the scholiast; there being no verb in the text.

22 *Where bliss is not:* that is, in defeat and trouble. But the meaning of *ṣevâre* is uncertain. 'At the sacrifice,' is Sâyaṇa's explanation. Professor Roth suggests 'in the treasure-chamber.' I adopt Professor Ludwig's interpretation.

23 Come, Indra, and rejoice thyself, O god, in manifold affluence.
Thou fillest like a lake thy vast capacious bulk with Soma and with draughts besides.

24 A thousand and a hundred steeds are harnessed to thy golden car.
So may the long-maned bays, yoked by devotion, bring Indra to drink the Soma-juice.

25 Yoked to thy chariot wrought of gold, may thy two bays with peacock tails,
Convey thee hither, steeds with their white backs, to quaff sweet juice that makes us eloquent.

26 So drink, thou lover of the song, as the first drinker, of this juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.

27 He who alone by wondrous deed is mighty, strong by holy works,
May he come, fair of cheek; may he not stay afar, but come and turn not from our call.

28 Ṣushṇa's quick moving castle thou hast crushed to pieces with thy bolts.
Thou, Indra, from of old, hast followed after light, since we have had thee to invoke.

29 My praises when the sun hath risen, my praises at the time of noon,
My praises at the coming of the gloom of night, O Vasu, have gone forth to thee.

---

23 *With draughts besides:* 'with thy fellow-topers (the Maruts).'—Wilson.

26 *As the first drinker:* "According to the scholiast, *púrvapáh* means *Váyu*, who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *graha* libation, called *Aindravávayava*, which *Indra* and *Váyu* share together."—Wilson.

28 *Castle:* of cloud. *Followed after light:* to find and bring it back.

30 Praise, yea, praise him. Of princes these are the most liberal of their gifts,
These, Paramajyâ, Ninditâśva, Prapathî, most bounteous, O Medhyâtithi.

31 When to the car, by faith, I yoked the horses longing for the way—
For skilled is Yadu's son in dealing precious wealth, he who is rich in herds of kine.

32 May he who gave me two brown steeds together with their cloths of gold,
May he, Âsanga's son Svanadratha, obtain all joy and high felicities.

33 Playoga's son Âsanga, by ten thousand, O Agni, hath surpassed the rest in giving.
For me ten bright-hued oxen have come forward like lotus-stalks from out a lake upstanding.

---

30 *Praise him:* Indra. *Paramajyâ*, Ninditâśva, and Prapathî appear to be the names of the chiefs who are praised for their liberality. Sâyaṇa makes Âsanga the speaker: Praise me, for we are the most liberal givers: (praise me as one) who bears the best arms *(paramajyâ)*, follows the right path *(prapathî)*, and outstrips a horse in speed *(ninditâśva)*.

31 *The horses:* presented by the prince. The sentence is incomplete. The scholiast supplies at the end of the line *tadânîm evam mâm stuhi*, then praise me thus. *Yadu's son:* Âsanga, descendant of the ancient eponymous hero Yadu. See Vol. I., Index. *Rich in herds of kine: paśuḥ*, which appears to be in apposition with *Yâdvaḥ*, is hardly intelligible here. Sâyaṇa explains it as *paśumân*, having beasts or cattle, or as a derivative of *paś*, to see, and meaning one who sees what is subtile, *sûkshmasya drashṭa*. Neither of these explanations has anything but Sâyaṇa's name to recommend it, but I adopt the former as a makeshift.

33 *Ten bright-hued oxen:* meaning ten thousand, according to Sâyaṇa.

34 What time her husband's perfect restoration to his lost strength and manhood was apparent,
His consort Ṣaṣvatî with joy addressed him, Now art thou well, my lord, and shalt be happy.

HYMN II.

Indra.

HERE is the Soma-juice expressed; O Vasu, drink till thou art full:
Undaunted god, we give it thee.

2 Washed by the men, pressed out with stones, strained through the filter made of wool,
'Tis like a courser bathed in streams.

3 This juice have we made sweet for thee like barley, blending it with milk.
Indra, I call thee to our feast.

---

34 Âsanga, the king whose liberality, with that of his son (32), and perhaps his grandsons (30), has been eulogized in the four preceding stanzas, had, the legend says, been changed to a woman by the imprecation of the gods and afterwards restored to his manhood in consequence of his repentance and the intercession of Medhâtithi and Medhyâtithi whom he richly rewarded. In this stanza Ṣaṣvatî congratulates him on his restoration. Professor Ludwig and Grassmann have translated the stanza more literally.

The Ṛishis are Medhâtithi of the family of Kaṇva, and Priyamedhâs of the family of Angiras. In stanzas 41, 42, the liberality of Vibhindu is said to be the deified object. The metre is Gâyatrî, except in stanza 28 where it is Anushṭup.

1 *O Vasu:* or, good lord. 'Giver of dwellings,' according to Sâyaṇa.

2 *Strained through the filter made of wool:* more literally, 'cleansed by the tail-wool of the sheep,' the material of which the sieve, strainer, or filter used for clearing and purifying the Soma-juice was made.

3 *Like barley:* or, like the sacrificial cake made of barley-meal.

4 Life of all life, Indra alone drinks up the flowing Soma-juice
Among the gods and mortal men.

5 The friend, whom not the brilliant-hued, the badly-mixt or bitter draught
Repels, the far-extending god;

6 While other men than we with milk chase him as hunters chase a deer,
And with their kine inveigle him.

7 For him, for Indra, for the god, be pressed three draughts of Some-juice
In the juice-drinker's own abode.

8 Three reservoirs exude their drops, filled are three beakers to the brim,
All for one offering to the god.

9 Pure art thou, set in many a vase, and blended in the midst with milk
And curd, to cheer the hero best.

10 Here, Indra, are thy Soma-draughts pressed out by us, the strong, the bright:
They crave admixture of the milk.

11 O Indra, pour in milk, prepare the cake, and mix the Soma-draught:
I hear them say that thou art rich.

---

4 *Alone drinks up:* he alone is to receive the entire libation, which other gods only share among them.

5 *Brilliant-hued:* without sufficient mixture with milk to thicken it and change its colour. The meaning of this and the following stanza is: Indra prefers our libations, imperfectly prepared as they may be, to the milk-offerings with which other men endeavour to attract him.

8 *Three reservoirs:* or troughs used in the preparation of the Soma-libations. They are called severally, *droṇakalaśa*, *pûtabhṛit*, and *âdhavanîya*.

12 Quaffed juices fight within the breast. The drunken praise not by their wine,
The naked praise not when it rains.

13 Rich be the praiser of one rich, munificent and famed like thee:
High rank be his, O lord of bays.

14 Foe of the man who pours no milk, he heeds not any chanted hymn
Or holy psalm that may be sung.

15 Give us not, Indra, as a prey unto the scornful or the proud:
Help, mighty one, with power and might.

16 This, even this, O Indra, we implore: as thy devoted friends,
The Kaṇvas praise thee with their hymns.

17 Naught else, O thunderer, have I praised in the skilled singer's eulogy:
On thy laud only have I thought.

---

12 This stanza breaks the connexion between stanzas 11 and 13, and is in itself almost unintelligible. Professor Wilson paraphrases, after Sâyaṇa: "The potations (of Soma) contend in thy interior (for thine exhilaration) like the ebriety caused by wine: thy worshippers praise thee (filled full of *Soma*) like the udder (of a cow with milk)." Sâyaṇa's explanation of *nagnâḥ*, naked men, as worshippers, *stotâraḥ*, 'who do not desert the verses of the Veda,' is obviously impossible. *Ûdhaḥ*, udder, frequently means the rainy sky, and it may have this meaning here; so that the sense of the passage may possibly be, as Professor Ludwig suggests, that neither great wealth nor abject poverty tends to make a man devout. The rich man when he drinks his wine at home and the ill-clad wretch exposed to the drenching rain are equally regardless of the gods.

13 *Rich be the praiser of the rich:* this appears to be the continuation of 'thou art rich' of stanza 11.

14 Indra will not accept worship without oblation.

18 The gods seek him who presses out the Soma; they desire not sleep:
They punish sloth unweariedly.

19 Come hither swift with strengthening gifts—be not thou angry with us—like
A great man with a youthful bride.

20 Let him not, wrathful with us, spend the evening far from us to-day,
Like some unpleasant son-in-law.

21 For well we know this hero's love, most liberal of the boons he gives,
His plans whom the three worlds display.

22 Pour forth the gift which Kaṇvas bring, for none more glorious do we know
Than the strong lord with countless aids.

23 O presser, offer Soma first to Indra, hero, Ṣakra, him
The friend of man, that he may drink;

24 Who, in untroubled ways, is best provider, for his worshippers,
Of strength in horses and in kine.

25 Pressers, for him blend Soma-juice, each draught most excellent, for him
The brave, the hero, for his joy.

26 The Vṛitra-slayer drinks the juice. May he who gives a hundred aids
Approach, nor stay afar from us.

---

19 *A great man:* the exact meaning of *mahân*, great, is not certain. Sâyaṇa explains it by *guṇairadhikaḥ*, eminent on account of his good qualities. "Be not bashful, like the ardent husband of a new bride."—Wilson. "Like a rich man, newly married."—Grassmann.

20 *Like some unpleasant son-in-law:* who sees that his company is unwelcome and consequently stays at home.

23 *First to Indra:* see VIII. 1. 26. *Ṣakra:* Indra, the mighty one.

27 May the strong bay steeds, yoked by prayer, bring hither unto us our friend,
Lover of song, renowned by songs.
28 Sweet are the Soma-juices, come! Blent are the Soma-juices, come!
Ṛishi-like, mighty, fair of cheek, come hither quickly to the feast.
29 And lauds which strengthen thee for great bounty and valour, and exalt
Indra who doeth glorious deeds,
30 And songs to thee who lovest song, and all those hymns addressed to thee—
These evermore confirm thy might.
31 Thus he, sole doer of great deeds whose hand holds thunder, gives us strength,
He who hath never been subdued.
32 Vṛitra he slays with his right hand, even Indra, great with mighty power,
And much-invoked in many a place.
33 He upon whom all men depend, all regions, all achievements, he
Takes pleasure in our wealthy chiefs.
34 All this hath he accomplished, yea, Indra, most gloriously renowned,
Who gives our wealthy princes strength.
35 Who drives his chariot seeking spoil, even from afar, to him he loves:
For swift is he to bring men wealth.
36 The sage who, winning spoil with steeds, slays Vṛitra, hero with the men,
His servant's faithful succourer.

---

34 *All this hath he accomplished:* the slaughter of Vṛitra and other great deeds; or, he made all these creatures.

36 *The sage:* Indra. *With the men:* accompanied by the Maruts.—S.

37 O Priyamedhâs, worship with collected mind this Indra whom
The Soma hath full well inspired.

38 Ye Kaṇvas, sing the mighty one, lord of the brave, who loves renown,
All-present, glorified by song.

39 Strong friend, who, with no trace of feet, restores the cattle to the men
Who rest their wish and hope on him.

40 Shaped as a ram, stone-hurler! once thou camest hither to the son
Of Kaṇva, wise Medhyâtithi.

41 Vibhindu, thou hast helped this man, giving him thousands four times ten,
And afterward eight thousand more.

42 And these twain who increase the milk, creative, daughters of delight,
For wedlock sake hath he bestowed.

---

37 *Priyamedhâs:* one of the Ṛishis of the hymn.

39 *With no trace of feet:* without tracking the lost cattle (the rays of light) by their footsteps.

40 *Shaped as a ram:* see I. 51. 1. The legend is told in the *Shaḍvinśa Brâhmaṇa*, I. 1.

41 *Vibhindu:* the prince, the institutor of the sacrifice.

42 The stanza is obscure, the meaning of *mâkî*, a feminine dual which Sâyaṇa explains by *nirmâtryau*, makers or creators, *i. e.* heaven and earth, being uncertain. As Professor Ludwig observes, if *mâkî* meant 'great' or 'adult,' two maidens given in marriage to the singer might be intended. Or if *mâkî* stood for *mâmakî* the meaning might be, 'he has helped these two daughters of mine to marriage.' Sâyaṇa's paraphrase of the stanza is: "I glorify these two (heaven and earth), the augmenters of water, the originators (of beings), the benefactors of the worshipper, on account of their generation (of the wealth so given to me)."—Wilson.

HYMN III. Indra.

DRINK, Indra, of the savoury juice, and cheer thee with our milky draught.
Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well.

2 In thy kind grace and favour may we still be strong: expose us not to foe's attack.
With manifold assistance guard and succour us, and bring us to felicity.

3 May these my songs of praise exalt thee, lord, who hast abundant wealth.
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.

4 He, with his might enhanced by Ṛishis thousandfold, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where holy singers rule.

5 Indra for worship of the gods, Indra while sacrifice proceeds,
Indra, as warriors in the battle-shock, we call, Indra that we may win the spoil.

6 With might hath Indra spread out heaven and earth, with power hath Indra lighted up the Sun.
In Indra are all creatures closely held; in him meet the distilling Soma-drops.

7 Men with their lauds are urging thee, Indra, to drink the Soma first.
The Ṛibhus in accord have lifted up their voice, and Rudras sung thee as the first.

In the last four stanzas the liberality of Pâkasthâman is eulogized and regarded as the deified object. The Ṛishi is Medhyâtithi of the family of Kaṇva. The metres are Bṛihatî and Satobṛihatî in alternate verses, with Anushṭup in stanza 21, Gâyatrî in 22, 23, and Bṛihatî in 24.

3 *With the hues of fire:* or, radiant as Agni.

7 *The Ṛibhus:* as deities connected with the seasons which are regulated by the Sun whom Indra has caused to shine.

8 Indra increased his manly strength at sacrifice, in the wild rapture of this juice.
And living men to-day, even as of old, sing forth their praises to his majesty.

9 I crave of thee that hero strength, that thou mayst first regard this prayer,
Wherewith thou holpest Bhṛigu and the Yatis and Praskaṇva when the prize was staked.

10 Wherewith thou sentest mighty waters to the sea, that, Indra, is thy manly strength.
For ever unattainable is this power of him to whom the worlds have cried aloud.

11 Help us, O Indra, when we pray to thee for wealth and hero might.
First help thou on to strength the man who strives to win, and aid our laud, O ancient one.

12 Help for us, Indra, as thou holpest Paura once, this man's devotions bent on gain.
Help, as thou gavest Ruṣama and Śyâvaka and Svarṇara and Kṛipa aid.

13 What newest of imploring prayers shall, then, the zealous mortal sing?
For have not they who laud his might and Indra-power won for themselves the light of heaven?

14 When shall they keep the Law and praise thee mid the gods? Who counts as Ṛishi and as sage?
When ever wilt thou, Indra Maghavan, come nigh to presser's or to praiser's call?

---

9 *Bhṛigu:* see Vol. I., Index. *Yatis:* an ancient race of ascetics connected with the Bhṛigus, and, according to one legend, said to have taken part in the creation of the world. *Praskaṇva:* a Ṛishi, son of Kaṇva, the seer of some hymns of Book I.

10 *The worlds:* all men, or all living creatures.

12 *Paura:* the son of king Puru. *Ruṣama, Śyâvaka, Svarṇara,* and *Kṛipa* appear to have been princes especially favoured by Indra.

15 These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth and give unfailing aid.
16 The Bhṛigus are like suns, like Kaṇvas, and have gained all that their thoughts were bent upon.
The living men of Priyamedhâs' race have sung exalting Indra with their lauds.
17 Best slayer of the Vṛitras, yoke thy bay steeds, Indra, from afar.
Come with the high ones hither, Maghavan, to us, mighty, to drink the Soma-juice.
18 For these, the bards and singers, have cried out to thee with prayer, to gain the sacrifice.
As such, O Maghavan, Indra, who lovest song, even as a lover hear my call.
19 Thou from the lofty plains above, O Indra, hurledst Vṛitra down.
Thou dravest forth the kine of guileful Mṛigaya and Arbuda from the mountain's hold.
20 Bright were the flaming fires, the Sun gave forth his shine, and Soma, Indra's juice, shone clear.
Indra, thou blewest the great dragon from the air: men must regard that valorous deed.
21 The fairest courser of them all, who runneth on as 'twere to heaven,
Which Indra and the Maruts gave, and Pâkasthâman Kaurayâṇ,
22 To me hath Pâkasthâman given a ruddy horse, good at the pole,
Filling his girth and rousing wealth,

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18 *To gain the sacrifice:* to ensure its proper performance and the blessings which flow from it.

19 *Mṛigaya:* see IV. 16. 13. *Arbuda:* see Vol. I., Index. Both were demons of the air.

20 *The great dragon:* or serpent, Ahi.

21 *Kaurayâṇ:* or Kaurayâṇa, the son of Kuruyâṇa.

23 Compared with whom no other ten strong coursers harnessed to the pole
Bear Tugrya to his dwelling-place.
24 Raiment is body, food is life, and healing ointment giveth strength.
As the free-handed giver of the ruddy steed, I have named Pâkasthâman fourth.

HYMN IV.

Indra.

THOUGH, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Ânava and Turvaṣa, brave champion! urged by men to come.
2 Or, Indra, when with Ruma, Ruṣama, Śyâvaka, and Kṛipa thou rejoicest thee,
Still do the Kaṇvas, bringing praises, with their prayers, O Indra, draw thee hither: come.
3 Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kaṇvas drink thy fill.
4 May the drops gladden thee, rich Indra, and obtain bounty for him who pours the juice.
Pressed Soma in the ladle didst thou take and drink, and hence hast won surpassing might.

---

23 *Tugrya:* Bhujyu, son of Tugra. See Vol. I., Index.

The deity of stanzas 15—18 is Pûshan or Indra under that name; of 19—21 the liberality of Kurunga is the deified object. The Ṛishi is Devâtithi of the family of Kaṇva. The metre is Bṛihatî and Satobṛihatî in alternate stanzas with the exception of 21 in which it is Pura ushṇiḥ.

1 *Ânava:* descendant of the eponymous Anu. *Turvaṣa:* see Vol. I., Index.

2 *Ruṣama, Śyâvaka,* and *Kṛipa* have been mentioned in stanza 12 of the preceding hymn. *Ruma* was another of Indra's favourites.

3 *The wild-bull:* or Gaura (Bos Gaurus), a kind of buffalo.

5 With mightier strength he conquered strength, with energy he crushed their wrath.
O Indra, strong in youth, all those who sought the fray bent and bowed down to thee like trees.

6 He who wins promise of thine aid goes girt as with a thousand mighty men of war.
He makes his son preëminent in hero might: he serves with reverential prayer.

7 With thee, the mighty, for our friend, we will not fear or feel fatigue.
May we see Turvaṣa and Yadu: thy great deed, O hero, must be glorified.

8 On his left hip the hero hath reclined himself: the proffered feast offends him not.
The milk is blended with the honey of the bee: quickly come hither, haste, and drink.

9 Indra, thy friend is fair of form and rich in horses, cars, and kine.
He evermore hath food accompanied by wealth, and radiant joins the company.

10 Come like a thirsty antelope to the drinking-place: drink Soma to thy heart's desire.
Raining it down, O Maghavan, day after day, thou gainest thy surpassing might.

11 Priest, let the Soma-juice flow forth, for Indra longs to drink thereof.
He even now hath yoked his vigorous bay steeds: the Vṛitra-slayer hath come near.

12 The people count themselves as pious offerers where thou with Soma fillest thee.
This thine appropriate food is here poured out for thee: come, hasten forward, drink of it.

---

7 *May we see Turvaṣa and Yadu:* enjoying happiness through thy favour.—S.

10 *Raining it down:* pouring down the transformed Soma in the shape of rain. See *Vedische Studien*, I. 88.

13 Press out the Soma-juice, ye priests, for Indra borne upon his car.
The pressing-stones speak loud of Indra, while they shed the juice which, offered, honours him.

14 To the brown juice may his dear vigorous bay steeds bring Indra, to our holy task.
Hither let thy car-steeds who seek the sacrifice bring thee to our drink-offerings.

15 Pûshan, the lord of ample wealth, for firm alliance we elect.
May he with wisdom, Śakra! looser! much-invoked! aid us to riches and to seed.

16 Sharpen us like a razor in the barber's hands; send riches, thou who settest free.
Easy to find with thee are treasures of the Dawn for mortal man whom thou dost speed.

17 Pûshan, I long to win thy love, I long to praise thee, radiant god.
Excellent lord, 'tis strange to me, I like it not that Pajra should sing Sâma songs.

18 My kine, O radiant god, seek pasture where they will, my during wealth, immortal one.
Be our protector, Pûṣhan! be, most liberal lord, propitious to our gathering strength.

19 Rich was the gift Kurunga gave, a hundred steeds at morning rites.
Among the gifts of Turvaṣas we thought of him, the opulent, the splendid king.

20 What by his morning songs Kaṇva, the powerful, hath, with the Priyamedhas, gained—

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15 *Pûshan:* may here be a name of Indra, according to Sâyaṇa.
Looser: of thy chariot-horses when thou comest to sacrifices; or, according to Sâyaṇa, liberator (from sin).

17 *Pajra:* one of the Pajras, a celebrated priestly family, with whom the Kaṇvas appear to have been on hostile terms.

19 *Kurunga:* this prince's name does not occur again.

The herds of sixty thousand pure and spotless kine,
have I, the Ṛishi, driven away.

21 The very trees were joyful at my coming: kine
they obtained in plenty, steeds in plenty.

HYMN V.

Aṣvins.

WHEN, even as she were present here, red Dawn
hath shone from far away,
She spreadeth light on every side.

2 Like heroes on your will-yoked car far-shining, wonder-workers! ye
Attend, O Aṣvins, on the Dawn.

✓3 By you, O lords of noble mares, our songs of praise
have been observed:
As envoy have I brought the prayer.

4 Kaṇvas must praise the Aṣvins dear to many, making
many glad,
Most rich, that they may succour us.

5 Most liberal, best at winning strength, inciters, lords
of splendour who
Visit the worshipper's abode.

6 So for devout Sudeva dew with fatness his unfailing
mead,
And make it rich for sacrifice.

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20 *Pure and spotless:* I follow Sâyaṇa's interpretation of *nirmajâm*, but its correctness is at least doubtful. Professor Roth suggests 'to the watering-place' as the meaning of the word, and Professor Ludwig 'so that none remained behind.'

The donation of Kaṣu is the deified object of the latter half of stanza 37 and of 38 and 39. The Ṛishi is Brahmâtithi of the family of Kaṇva. The metre is Bṛihatî in stanzas 37, 38, Anushṭup in 39, and Gâyatrî in the rest of the hymn.

✓ 3 *Lords of noble mares:* 'affluent in sacrifices.'—Wilson. See V. 74. 7.

✓*As envoy:* as the messenger of the patron of the sacrifice.

7 Hitherward running speedily with horses, as with rapid hawks,
Come, Aṣvins, to our song of praise:
8 Wherewith the three wide distances, and all the lights that are in heaven
Ye traverse, and three times of night.
9 O finders of the day, that we may win us food of kine and wealth,
Open the paths for us to tread.
10 O Aṣvins, bring us wealth in kine, in noble heroes, and in cars:
Bring us the strength that horses give.
11 Ye lords of splendour, glorified, ye wonder-workers borne on paths
Of gold, drink sweets with Soma-juice.
12 To us, ye lords of noble mares, and to our wealthy chiefs extend
Wide shelter, ne'er to be assailed.
13 Come quickly downward to the prayer of people whom ye favour most:
Approach not unto other folk.
14 Ye Aṣvins whom our minds perceive, drink of this lovely gladdening draught,
The meath which we present to you.
15 Bring riches hither unto us in hundreds and in thousands, source
Of plenteous food, sustaining all.
16 Verily sages call on you, ye heroes, in full many a place.
Moved by the priests, O Aṣvins, come.
17 Men who have trimmed the sacred grass, bringing oblations and prepared,
O Aṣvins, are invoking you.

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8 *Times of night: yâmas*, night-watches of three hours each.
11 *Sweets:* or meath, *madhu;* here, perhaps, the milk.—L.
16 *By the priests: vâghadbhiḥ:* according to Sâyaṇa, 'with horses.'

18 May this our hymn of praise to-day, most powerful to bring you, be,
O Aṣvins, nearest to your hearts.

19 The skin filled full of savoury meath, laid in the pathway of your car—
O Aṣvins, drink ye both therefrom.

20 For this, ye lords of noble mares, bring blessing for our herd, our kine,
Our progeny, and plenteous food.

21 And open unto us like doors the heavenly sources of our food,
The rivers, ye who find the day.

22 When did the son of Tugra serve you, men? Abandoned in the sea,
That with winged steeds your car might fly.

23 Ye, O Nâsatyas, ministered to Kaṇva every kind of aid,
When blinded in the prison-house.

24 Come near with those most recent aids of yours which merit eulogy,
When I invoke you, wealthy gods.

25 As ye protected Kaṇva erst, Priyamedha and Upastuta,
Atri, Ṣinjâra, Aṣvins twain!

---

19 The Aṣvins appear to be invited to halt and drink the libations prepared for them by their worshippers, and not, as Sâyaṇa explains, to drink from the skin suspended in their own car.—L.

22 *The son of Tugra:* Bhujyu, whose rescue by the Aṣvins has frequently been related and referred to. The meaning is, I do not honour you only when I am in distress, as others whom you have aided have done.

23 *Ministered to Kaṇva:* see I. 112. 5, and 118. 7.

24 *Wealthy gods:* the meaning of *vṛishaṇvasû* is uncertain: 'rich in showers' is Sâyaṇa's explanation, and 'excellent as steers' Professor Ludwig's. I follow Professor Roth, but his interpretation is conjectural.

25 *Kaṇva, Priyamedha, Upastuta,* and *Atri* have been mentioned in Book I. Sâyaṇa takes *ṣinjâram* to be an epithet of Atri, 'repeating praises.'

26 And Anṣu in decisive fight, Agastya in the fray for kine,
And, in his battles, Sobhari.
27 For so much bliss, or even more, O Aṣvins, wealthy gods, than this,
We pray while singing hymns to you.
28 Ascend your car with golden seat, O Aṣvins, and with reins of gold,
That reaches even to the sky.
29 Golden is its supporting shaft, the axle also is of gold,
And both the wheels are made of gold.
30 Thereon, ye lords of noble mares, come to us even from afar,
Come ye to this mine eulogy.
31 From far away ye come to us, Aṣvins, enjoying plenteous food
Of Dâsas, O immortal ones.
32 With splendour, riches, and renown, O Aṣvins, hither come to us,
Nâsatyas, shining brilliantly.
33 May dappled horses, steeds who fly with pinions, bring you hitherward
To people skilled in sacrifice.
34 The wheel delayeth not that car of yours accompanied by song,
That cometh with a store of food.

---

26 *Anṣu:* a worshipper so named.—S. *Agastya:* appears in Book I. 117. 11, where he is said to have been the family-priest of Khela. The great Ṛishi Agastya is the seer of Hymns 166—191 of Book I. See also VII. 33. 10. *Sobhari:* a Ṛishi.—S.

31 *Plenteous food of Dâsas:* the meaning appears to be that even far away in the east the Dâsas or non-Âryan inhabitants sacrifice to the Aṣvins. Sâyaṇa explains the stanza differently: "Immortal Aṣvins, destroyers of the cities of the *Dâsas*, ye bring to us food from afar."—Wilson.

35 Borne on that chariot wrought of gold, with coursers very fleet of foot,
Come, O Nâsatyas, swift as thought.

36 O wealthy gods, ye taste and find the brisk and watchful wild-beast good.
Associate wealth with food for us.

37 As such, O Aśvins, find for me my share of new-presented gifts,
As Kaṣu, Chedi's son, gave me a hundred head of buffaloes, and ten thousand kine.

38 He who hath given me for mine own ten kings like gold to look upon.
At Chaidya's feet are all the people round about, all those who think upon the shield.

39 No man, not any, goes upon the path on which the Chedis walk.
No other prince, no folk is held more liberal of gifts than they.

HYMN VI. Indra.

INDRA, great in his power and might, and like Parjanya rich in rain,
Is magnified by Vatsa's lauds,

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36 According to Sâyaṇa the *watchful wild-beast* is the Soma which must be chased or sought after by the gods. Professor Ludwig would read *svapatho*, with a transitive and causal meaning, instead of *svadatho*, i. e., ye when ye appear in the morning *send to sleep* the wild-beasts that have been awake all night. The stanza is obscure.

37 *Buffaloes:* or camels.

38 This stanza appears to be spoken by Kaṣu who is called Chaidya or son of Chedi. *Who think upon the shield:* who are practised in wearing armour of leather, according to Sâyaṇa.

The donation of Tirindira is said to be the deified object of the last three stanzas. The Ṛishi is Vatsa of the family of Kaṇva. The metre is Gâyatrî.

2 When the priests, strengthening the son of holy law, present their gifts,
Singers with Order's hymn of praise.

3 Since Kaṇvas with their lauds have made Indra complete the sacrifice,
Words are their own appropriate arms.

4 Before his hot displeasure all the peoples, all the men, bow down,
As rivers bow them to the sea.

5 This power of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.

6 The fiercely-moving Vṛitra's head he severed with his thunderbolt,
His mighty hundred-knotted bolt.

7 Here are—we sing them loudly forth—our thoughts among the best of songs,
Even lightnings like the blaze of fire.

8 When hidden thoughts, spontaneously advancing, glow, and with the stream
Of sacrifice the Kaṇvas shine.

9 Indra, may we obtain that wealth in horses and in herds of kine,
And prayer that we may know it first.

10 I from my father have received deep knowledge of the holy law:
I was born like unto the Sun.

11 After the lore of ancient time I make, like Kaṇva, beauteous songs,
And Indra's self gains strength thereby.

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3 *Words are their own appropriate arms:* 'they declare all weapons needless.'—Wilson.

10 *From my father:* 'from Indra, the true protector,' according to Sâyaṇa.

12 Whatever Ṛishis have not praised thee, Indra, or have lauded thee,
By me exalted wax thou strong.
13 When his wrath thundered, when he rent Vṛitra to pieces, limb by limb,
He sent the waters to the sea.
14 Against the Dasyu Ṣushṇa thou, Indra, didst hurl thy during bolt:
Thou, mighty one, hast a hero's fame.
15 Neither the heavens nor firmaments nor regions of the earth contain
Indra, the thunderer, with his might.
16 O Indra, him who lay at length staying thy copious waters thou,
In his own footsteps, smotest down.
17 Thou hiddest deep in darkness him, O Indra, who had set his grasp
On spacious heaven and earth conjoined.
18 Indra, whatever Yatis and Bhṛigus have offered praise to thee,
Listen, thou mighty, to my call.
19 Indra, these spotted cows yield thee their butter and the milky draught,
Aiders, thereby, of sacrifice;
20 Which, teeming, have received thee as a life-germ, Indra, with their mouth,
Like Sûrya who sustaineth all.

12 *Have not praised thee:* have not praised thee yet, that is, will praise thee hereafter.—L.

16 *In his own footsteps:* or, in the (waters) at his feet. 'Into the rushing streams.'—Wilson.

17 *Conjoined;* like two bowls turned towards each other.

18 *Yatis;* 'pious sages.'—Wilson. Angirasas, according to Sâyaṇa.

20 The stanza is unintelligible to me. Sâyaṇa says that 'thee' means Indra in the shape of the grass which his fertilizing energy causes to grow, and by feeding on which the cows multiply. This energy of Indra's is all-supporting like the sun. See Professor Wilson's Note. Professor Ludwig proposes an alteration of the text.

21 O lord of might, with hymns of praise the Kaṇvas have increased thy power,
The drops poured forth have strengthened thee.
22 Under thy guidance, Indra, mid thy praises, lord of thunder, shall
The sacrifice be soon performed.
23 Indra, disclose much food for us, like a strong-hold with store of kine:
Give progeny and heroic strength.
24 And, Indra, grant us all that wealth of fleet steeds which shone bright of old
Among the tribes of Nahushas.
25 Hither thou seemest to attract heaven's fold which shines before our eyes,
When, Indra, thou art kind to us.
26 Yea, when thou puttest forth thy power, Indra, thou governest the folk,
Mighty, unlimited in strength.
27 The tribes who bring oblations call to thee, to thee to give them help,
With drops to thee who spreadest far.
28 There where the mountains downward slope, there by the meeting of the streams
The sage was manifest with song.
29 Thence, marking, from his lofty place downward he looks upon the sea,
And thence with rapid stir he moves.
30 Then, verily, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.

---

24 *Tribes of Nahushas:* or, perhaps, the neighbouring tribes.

28 *The sage:* Indra. "Sâyaṇa's conclusion of the purport of the verse is, that men ought to sacrifice in those places where *Indra* is said to be manifested."—Wilson.

29 *The sea:* the reservoir of Soma-juice.

30 *The light:* the sun which is lighted up beyond the range of men's sight.

31 Indra, the Kaṇvas all exalt thy wisdom and thy manly power,
And, mightiest! thine heroic strength.

32 Accept this eulogy of mine, Indra, and guard me carefully:
Strengthen my thought and prosper it.

33 For thee, O mighty, thunder-armed, we singers through devotion have
Fashioned the hymn that we may live.

34 To Indra have the Kaṇvas sung, like waters speeding down a slope:
The song is fain to go to him.

35 As rivers swell the ocean, so our hymns of praise make Indra strong,
Eternal, of resistless wrath.

36 Come with thy lovely bay steeds, come to us from regions far away:
O Indra, drink this Soma-juice.

37 Best slayer of the Vṛitras, men whose sacred grass is ready trimmed
Invoke thee for the gain of strength.

38 The heavens and earth come after thee as the wheel follows Etaṣa:
To thee flow Soma-drops effused.

39 Rejoice, O Indra, in the light, rejoice in Ṣaryaṇâvân lake,
Be joyful in Vivasvân's hymn.

40 Grown strong in heaven, the thunder-armed hath bellowed, Vṛitra-slayer, bull,
Chief drinker of the Soma-juice.

---

38 *As the wheel follows Etaṣa:* as the chariot of the Sun follows the horse that draws it.

39 *Ṣaryaṇâvân lake:* said to be on the borders of the district called Kurukshetra. The name appears to have been applied by metaphor to a large receptacle of Soma-juice.

41 Thou art a Ṛishi born of old, sole ruler over all by might:
Thou, Indra, guardest well our wealth.

42 May thy bay steeds with beauteous backs, a hundred, bring thee to the feast,
Bring thee to these our Soma-draughts.

43 The Kaṇvas with their hymns of praise have magnified this ancient thought
That swells with streams of meath and oil.

44 Mid mightiest gods let mortal man choose Indra at the sacrifice,
Indra, whoe'er would win, for help.

45 Thy steeds, by Priyamedhas praised, shall bring thee, god whom all invoke,
Hither to drink the Soma-juice.

46 A hundred thousand have I gained from Parṣu, from Tirindira,
The presents of the Yâdavas.

47 Ten thousand head of kine, and steeds three times a hundred they bestowed
On Pajra for the Sâma-song.

48 Kakuha hath reached up to heaven, bestowing buffaloes yoked in fours,
And matched in fame the Yâdavas.

HYMN VII. Maruts.

O MARUTS, when the singer bids the Trishṭup flow as food for you,
Ye shine upon the mountain tops.

---

46 *From Parṣu, from Tirindira:* 'from Tirindira the son of Parṣu.'—Wilson.

Yâdavas: or Yadus, descendants of the hero Yadu.

47 *Pajra:* see VIII. 4. 17.

48 *Kakuha:* or, the lofty one, meaning Tirindira. *Buffaloes:* or camels.

The Ṛishi is Punarvatsa of the family of Kaṇva. The metre is Gâyatrî.

1 *The Trishṭup:* according to one of Sâyaṇa's three interpretations, the Soma offering at the mid-day libation accompanied by hymns in the Trishṭup metre.

2 When, bright ones, fain to show your might ye have determined on your course,
The mountains bend and bow themselves.

3 Loud roaring with the winds the sons of Pṛiṣni lift themselves aloft:
They will milk out abundant food.

4 The Maruts spread the mist abroad and make the mountains rock and reel,
When with the winds they go their way;

5 What time the rivers and the hills before your coming bow them down,
So to sustain your mighty force.

6 We call on you for aid by night, on you for succour in the day,
On you while sacrifice proceeds.

7 These, verily, wondrous, red of hue, speed on their courses with a roar
Over the ridges of the sky.

8 With might they drop the loosened rein so that the Sun may run his course,
And spread themselves with beams of light.

9 Accept, ye Maruts, this my song, accept ye this mine hymn of praise,
Accept, Ṛibhukshans, this my call.

10 The dappled cows have poured three lakes, meath for the thunder-wielding god,
From the great cask, the watery cloud.

11 O Maruts, quickly come to us when, longing for felicity,
We call you hither from the sky.

---

8 *They drop the loosened rein*: they speed forward to prepare the way for the Sun.

9 *Ṛibhukshans*: mighty ones, according to Sâyaṇa.

10 *The dappled cows*: the Maruts. *Three lakes*: three large Soma receptacles, the *Droṇakalaśa*, the *Âdhavanîya*, and the *Pûtabhṛit*. The meaning is, the Maruts have poured down abundant water from the rain-cloud.

12 For, Rudras and Ṛibhukshans, ye, most bountiful, are in the house,
Wise when the gladdening draught is drunk.

13 O Maruts, send us down from heaven riches distilling rapturous joy,
With plenteous food, sustaining all.

14 When, bright ones, hither from the hills ye have resolved to take your way,
Rejoice you in the drops effused.

15 Man should solicit with his lauds happiness which belongs to them,
So great a band invincible.

16 They who like fiery sparks with showers of rain blow through the heaven and earth,
Milking the spring that never fails.

17 With chariots and tumultuous roar, with tempests and with hymns of praise
The sons of Ṛiṣni hurry forth.

18 For wealth, we think of that whereby ye aided Yadu, Turvaṣa,
And Kaṇva who obtained the spoil.

19 May these our viands, bounteous ones! that flow in streams like holy oil,
With Kâṇva's hymns, increase your might.

20 Where, bounteous lords for whom the grass is trimmed, are ye rejoicing now?
What Brahman is adoring you?

21 Is it not there where ye of old, supplied with sacred grass, for lauds
Inspired the strong in sacrifice?

22 They brought together both the worlds, the mighty waters, and the Sun,
And, joint by joint, the thunderbolt.

---

19 *With Kâṇva's hymns:* hymns of the Ṛishi Punarvatsa, a descendant of Kaṇva.

21 *The strong in sacrifice:* the *Maghavans*, wealthy worshippers.

23 They sundered Vṛitra limb from limb and split the gloomy mountain-clouds,
Performing an heroic deed.

24 They reinforced the power and strength of Trita as he fought, and helped
Indra in battle with the foe.

25 They deck themselves for glory, bright, celestial, lightning in their hands,
And helms of gold upon their heads.

26 When eagerly ye from far away came to the cavern of the bull,
He bellowed in his fear like Heaven.

27 Borne by your golden-footed steeds, O gods, come hither to bestow
Your gifts at this our festival.

28 When on their car the spotted deer and the red leader bear them on,
The bright ones go, and shed the rain.

29 Sushoma, Ṣaryaṇâvân, and Ârjîka full of homes, have they,
These heroes, sought with downward car.

30 When, Maruts, will ye come to him, the singer who invokes you thus,
With favours to your suppliant?

---

24 *Trita:* a Vedic deity generally associated with Indra, Vâyu, and the Maruts. See Vol. I., Index. *In battle with the foe:* or, to overcome Vṛitra.

26 *The cavern of the bull:* 'the opening of the rainy (firmament).'—Wilson.

28 *Leader:* or side-horse.

29 *Ṣaryaṇâvân:* has occurred before (see I. 84. 14, and VII. 6. 39) as the name of a lake, used also to denote a Soma-receptacle. *Ârjîka* is said by Sâyaṇa to be the name of a district, and he takes *sushoma* (containing excellent Soma) to be an adjective qualifying it. The three words in this place probably denote celestial reservoirs or vessels in which the heavenly Soma is purified.

31 When was it now, ye friends of whom? that ye left Indra all alone?
Who counteth on your friendship now?
32 The Kaṇvas sing forth Agni's praise together with our Maruts' who
Wield thunder and wear swords of gold.
33 Hither for new felicity may I attract the adorable,
The heroes with their wondrous strength.
34 Before them sink the very hills deeming themselves abysses: yea,
Even the mountains bend them down.
35 Steeds flying on their tortuous path through mid-air carry them, and give
The man who lauds them strength and life.
36 Agni was born the first of all, like Sûrya lovely with his light:
With lustre these have spread abroad.

HYMN VIII.

Aśvins.

With all the succours that are yours, O Aśvins, hither come to us:
Wonderful, borne on paths of gold, drink ye the meath with Soma-juice.
2 Come now, ye Aśvins, on your car decked with a sun-bright canopy,

---

31 *Ye friends of whom?: kadhapriyaḥ:* according to Sâyaṇa, 'ye who are gratified by praise.' *Left Indra all alone?:* This is merely a rhetorical question meaning, ye never did desert him. The Maruts alone stood by him when he fought with Vṛitra.

33 *The adorable:* or, the impetuous ones, according to Roth.

36 *With lustre these have spread abroad:* "then they (the Maruts) stood round in their radiance." "The scholiast intimates that this verse refers to the ceremony called *Ágnimáruta*, when *Agni* is first worshipped, then the *Maruts*."—Wilson.

The Ṛishi is Sadhvansa of the family of Kaṇva. The metre is Anushṭup.

Bountiful, with your golden shapes, sages with depth of intellect.

3 Come hither from the Nahushas, come, drawn by pure hymns, from mid-air.
O Aṣvins, drink the savoury juice shed in the Kaṇvas' sacrifice.

4 Come to us hither from the heavens, come from mid-air, well-loved by us:
Here Kaṇva's son hath pressed for you the pleasant meath of Soma-juice.

5 Come, Aṣvins, to give ear to us, to drink the Soma, Aṣvins, come.
Hail, strengtheners of the praise-song! speed onward, ye heroes, with your thoughts.

6 As, heroes, in the olden time the Ṛishis called you to their aid,
So now, O Aṣvins, come to us, come near to this mine eulogy.

7 Even from the luminous sphere of heaven come to us, ye who find the light,
Carers for Vatsa, through our prayers and lauds, O ye who hear our call.

8 Do others more than we adore the Aṣvins with their hymns of praise?
The Ṛishi Vatsa, Kaṇva's son, hath magnified you with his songs.

9 The holy singer with his hymns hath called you, Aṣvins, hitherward;
Best Vṛitra-slayers, free from stain, as such bring us felicity.

---

3 *From the Nahushas:* or, according to others, from the neighbouring people.

7 *Carers for Vatsa:* ye who favour and provide for Vatsa, the Ṛishi of Hymn VI. of this Book.

10 What time, ye lords of noble mares, the lady mounted on your car,
Then, O ye Aṣvins, ye attained all wishes that your hearts desired.

11 Come thence, O Aṣvins, on your car that hath a thousand ornaments:
Vatsa the sage, the sage's son, hath sung a song of sweets to you.

12 Cheerers of many, rich in goods, discoverers of opulence,
The Aṣvins, priestly ministers, have welcomed this my song of praise.

13 O Aṣvins, grant us all rich gifts wherewith no man may interfere.
Make us observe the stated times: give us not over to reproach.

14 Whether, Nâsatyas, ye be nigh, or whether ye be far away,
Come thence, O Aṣvins, on your car that hath a thousand ornaments.

15 Vatsa the Ṛishi with his songs, Nâsatyas, hath exalted you:
Grant him rich food distilling oil, graced with a thousand ornaments.

16 Bestow on him, O Aṣvins, food that strengthens, and that drops with oil,
On him who praises you for bliss, and, lords of bounty, prays for wealth.

17 Come to us, ye who slay the foe, lords of rich treasure, to this hymn.
O heroes, give us high renown and these good things of earth for help.

18 The Priyamedhas have invoked you with all succours that are yours,
You, Aṣvins, lords of solemn rites, with calls entreating you to come.

---

10 *The lady:* Sûryâ, daughter of the Sun. See. I. 116. 17.

19 Come to us, Aṣvins, ye who bring felicity, auspicious ones,
To Vatsa who with prayer and hymn, lovers of song, hath honoured you.

20 Aid us, O heroes, for those hymns for which ye helped Goṣarya erst,
Gave Vaṣa, Daṣavraja aid, and Kaṇva and Medhâtithi;

21 And favoured Trasadasyu, ye heroes, in spoil-deciding fray:
For these, O Aṣvins, graciously assist us in acquiring strength.

22 O Aṣvins, may pure hymns of ours, and songs and praises, honour you:
Best slayers everywhere of foes, as such we fondly yearn for you.

23 Three places of the Aṣvins, erst concealed, are made apparent now.
Both sages, with the flight of Law come hither unto those who live.

HYMN IX.

Aṣvins.

To help and favour Vatsa now, O Aṣvins, come ye hitherward.
Bestow on him a dwelling spacious and secure, and keep malignities away.

---

20 *Goṣarya:* said by Sâyaṇa to be a name of Ṣayu. See I. 116, 22. *Vaṣa* and *Daṣavraja* are known only as *protégés* of the Aṣvins.

21 *Trasadasyu:* see Vol. II., Index.

23 *Three places:* according to Sâyaṇa, the three wheels of the Aṣvins' chariot are intended. The three places can only be heaven, firmament, and earth, hidden during the darkness of night and made visible by the coming of the Aṣvins and Dawn.

The Ṛishi is Ṣaṣakarṇa of the family of Kaṇva. The metre is Gâyatrî in stanzas 2, 3, 20, 21; Bṛihatî in 1, 4, 6, 14, 15; Kakup in 5; Triṣhṭup in 10; Virâj in 11; Jagatî in 12; and Anuṣhṭup in the rest of the hymn.

1 *Vatsa:* apparently another name of the Ṛishi of the hymn.

2 All manliness that is in heaven, with the five tribes, or in mid-air,
Bestow, ye Aṣvins, upon us.

3 Remember Kâṇva first of all among the singers, Aṣvins, who
Have thought upon your wondrous deeds.

4 Aṣvins, for you with song of praise this hot oblation is effused,
This your sweet Soma-juice, ye lords of noble mares, through which ye think upon the foe.

5 Whatever ye have done in floods, in the tree, wonder-workers, and in growing plants,
Therewith, O Aṣvins, succour me.

6 What force, Nâsatyas, ye exert, whatever, gods, ye tend and heal,
This your own Vatsa gains not by his hymns alone: ye visit him who offers gifts.

7 Now hath the Ṛishi splendidly thought out the Aṣvins' hymn of praise.
Let the Atharvan pour the warm oblation forth, and Soma very rich in sweets.

8 Ye Aṣvins, now ascend your car that lightly rolls upon its way.
May these my praises make you speed hitherward like a cloud of heaven.

---

3 *Thought upon:* or touched upon, handled.

4 *Think upon the foe:* meditate the destruction of Vṛitra.

5 *Whatever ye have done:* Professor Wilson paraphrases after Sâyaṇa: "preserve me with that (healing virtue) deposited by you in the waters, in the trees, in the herbs."

7 *The Atharvan:* the priest who has special charge of the fire and the Soma. I follow Professor Ludwig in taking *atharvaṇi* as a nominative and not as a locative as Sâyaṇa does: "he will sprinkle the sweet-flavoured *Soma* and the *gharma* (oblation) on the *Atharvan* fire."—Wilson.

9 When, O Nâsatyas, we this day make you speed hither with our hymns,
Or, Aṣvins, with our songs of praise, remember Kâṇva specially.

10 As erst Kakshîvân and the Ṛishi Vyaṣva, as erst Dîrghatamâs invoked your presence,
Or, in the sacrificial chambers, Vainya Prithî, so be ye mindful of us here, O Aṣvins.

11 Come as home-guardians, saving us from foemen, guarding our living creatures and our bodies,
Come to the house to give us seed and offspring,

12 Whether with Indra ye be faring, Aṣvins, or resting in one dwelling-place with Vâyu,
In concord with the Ṛibhus or Âdityas, or standing still in Vishṇu's striding-places.

13 When I, O Aṣvins, call on you to-day that I may gather strength,
Or as all-conquering might in war, be that the Aṣvins' noblest grace.

14 Now come, ye Aṣvins, hitherward: here are oblations set for you;
These Soma-draughts to aid Yadu and Turvaṣa, these offered you mid Kaṇva's sons.

15 Whatever healing balm is yours, Nâsatyas, near or far away,
Therewith, great sages, grant a home to Vatsa and to Vimada.

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10 *Kakshîvân:* see I. 18. 1. *Vyaṣva:* see I. 112. 15. *Dîrghatamâs:* see Vol. I., Index. *Vainya:* son of Vena. *Prithî:* see I. 112. 15.

11 *Our living creatures:* our dependents and our cattle.

12 *Vishṇu's striding-places:* from which he made his three great strides, his rising, culmination, and setting as the sun.

13 *That:* the granting of my request.

15 *And to Vimada:* as ye did to Vimada.—S. See Vol. I., Index.

16 Together with the goddess, with the Aṣvins' Speech have I awoke.
Thou, goddess, hast disclosed the hymn, and holy gift from mortal men.

17 Awake the Aṣvins, goddess Dawn! Up, mighty lady of sweet strains!
Rise, straightway, priest of sacrifice! High glory to the gladdening draught!

18 Thou, Dawn, approaching with thy light shinest together with the Sun,
And to this man-protecting home the chariot of the Aṣvins comes.

19 When yellow stalks give forth the juice, as cows from udders pour their milk,
And voices sound the song of praise, the Aṣvins' worshippers show first.

20 Forward for glory and for strength, protection that shall conquer men,
And power and skill, most sapient ones!

21 When, Aṣvins, worthy of our lauds, ye seat you in the father's house.
With wisdom or the bliss ye bring.

---

16 *The goddess:* Dawn. *The Aṣvins' Speech:* Vâk or Speech who glorifies the Aṣvins; i. e. the hymn that praises them.

19 *Yellow stalks:* of Soma plants.

20 *Forward for glory:* advance and come to give us glory, etc.

21 *In the father's house:* in the sacrificial hall of the father of the family, the wealthy householder who institutes the sacrifice. This stanza is a continuation of 19, although the connexion is interrupted by the intervening stanza.

HYMN X.

Aśvins.

WHETHER ye travel far away or dwell in yonder light of heaven,
Or in a mansion that is built above the sea, come thence, ye Aśvins, hitherward.

2 Or if for Manu ye prepared the sacrifice, remember also Kaṇva's son.
I call Bṛihaspati, Indra, Vishṇu, all the gods, the Aśvins borne by rapid steeds.

3 Those Aśvins I invoke who work marvels, brought hither to receive,
With whom our friendship is most famed, and kinship passing that of gods.

4 On whom the solemn rites depend, whose worshippers rise without the sun.
These who foreknow the holy work of sacrifice, and by their godhead drink the sweets of Soma-juice.

5 Whether ye, lords of noble mares, now linger in the east or west,
With Druhyu, or with Anu, Yadu, Turvaśa, I call you hither, come to me.

6 Lords of great riches, whether through the firmament ye fly, or speed through heaven and earth,
Or with your godlike natures stand upon your cars, come thence, O Aśvins, hitherward.

The Ṛishi is Pragâtha of the family of Kaṇva. The metre is Bṛihatî in stanzas 1, 5; Madhyejyotistrishṭup (a different arrangement of the 44 syllables) in 2; Anushṭup in 3; Âstârapankti (8 + 8 + 12 + 12) in 4; and Satobṛihatî in 6.

1 *Above the sea:* above the ocean of air.

3 *To receive:* our oblations.

4 *Without the sun:* Sâyana explains *asûre* differently, connecting it with *sûri* instead of *sûra:* "of whom there are worshippers in a place where there is no worship."—Wilson.

5 *Druhyu* and the other names stand for the tribes called after these ancient chieftains. See Vol. I., Index.

HYMN XI.

Agni.

THOU, Agni, god mid mortal men, art guard of sacred rites, thou art
To be adored at sacrifice.

2 O mighty Agni, thou must be glorified at our festivals,
Bearing our offerings to the gods.

3 O Jâtavedas Agni, fight and drive our foes afar from us,
Them and their godless enmities.

4 Thou, Jâtavedas, seekest not the worship of a hostile man,
However nigh it be to thee.

5 We sages, mortals as we are, adore the mighty name of thee,
Immortal Jâtavedas' name.

6 Sages, we call the sage to help, mortals, we call the god to aid:
We call on Agni with our songs.

7 May Vatsa draw thy mind away even from thy loftiest dwelling-place,
Agni, with song that yearns for thee.

8 Thou art the same in many a place: mid all the people thou art lord.
In fray and fight we call on thee.

9 When we are seeking strength we call Agni to help us in the strife,
The giver of rich gifts in war.

10 Ancient, adorable at sacrifices, priest from of old, meet for our praise, thou sittest.
Fill full and satisfy thy body, Agni, and win us happiness by offering worship.

The Ṛishi is Vatsa of the family of Kaṇva. The metre is Gâyatrî (in the shorter forms called Pratishṭhâ and Vardhamânâ in stanzas 1, 2), with Trishṭup in the last stanza. The hymn is translated in Professor Max Müller's *History of Ancient Sanskrit Literature.*

2 *Bearing our offerings to the gods:* literally, 'the charioteer of solemn rites.'

HYMN XII.

Indra.

Joy, mightiest Indra, known and marked, sprung most from Soma-draughts, wherewith
Thou smitest down the greedy fiend, for that we long.

2 Wherewith thou holpest Adhrigu, the great Daṣagva, and the god
Who stirs the sunlight, and the Sea, for that we long.

3 Wherewith thou dravest forth like cars Sindhu and all the mighty floods
To go the way ordained by Law, for that we long.

4 Accept this laud for aid, made pure like oil, thou caster of the stone,
Whereby even in a moment thou hast waxen great.

5 Be pleased, song-lover, with this song: it flows abundant like the sea.
Indra, with all thy succours thou hast waxen great.

6 The god who from afar hath sent gifts to maintain our friendship's bond,
Thou, spreading them like rain from heaven, hast waxen great.

7 The beams that mark him have grown strong, the thunder rests between his arms,

---

The Ṛishi is Parvata of the family of Kaṇva. The metre is Ushṇiḥ (8 + 8 + 12).

1 *Joy: madaḥ:* the rapturous exhilaration produced in Indra by drinking the Soma-juice. *For that we long:* the short refrain or burthen which generally concludes each stanza of each triplet of this hymn is sometimes rather loosely attached and cannot always be clearly brought out in the proper place in translation.

2 *Adhrigu:* according to Sâyaṇa a Ṛishi so named. See I. 112. 20. *Daṣagva:* one of the priestly family connected with, or identical with, the Angirasas; 'the accomplisher of the ten (months' rite).'—Wilson. Professor Ludwig thinks that *Daṣagva* here may mean the Sun. *The Sea:* of air.

When, like the Sun, he hath increased both heaven and earth.

8 When, mighty lord of heroes, thou didst eat a thousand buffaloes,
Then grew and waxed exceeding great thine Indra-power.

9 Indra consumeth with the rays of Sûrya the malicious man:
Like Agni conquering the woods, he hath grown strong.

10 This newest thought of ours that suits the time approaches unto thee:
Serving, beloved in many a place, it metes and marks.

11 The pious germ of sacrifice directly purifies the soul.
By Indra's lauds it waxes great, it metes and marks.

12 Indra who wins the friend hath spread himself to drink the Soma-draught:
Like worshipper's dilating praise; it metes and marks.

---

8 *Didst eat a thousand buffaloes:* the buffaloes probably represent the clouds which the sun dissipates or consumes.—L. "When thou hast slain thousands of mighty foes."—Wilson.

10 *It metes and marks:* defines and discriminates Indra's good qualities.—S.

11 The *germ of sacrifice* is probably the wish that prompts the offering.

Sâyaṇa explains differently: "The devout praiser of the adorable (Indra) purifies in due succession the offering (of the Soma); with sacred hymns he magnifies (the might) of Indra; he verily proclaims the measure (of his merits)."

12 *Worshipper's dilating praise:* I follow Sâyaṇa: but the stanza is unintelligible to me. "Indra, the benefactor of his friend (the worshipper), has enlarged himself to drink the Soma, in like manner as the pious praise dilates and proclaims the measure of his merits."—Wilson. The meaning of *vâṣî* (praise, according to Sâyaṇa) is uncertain. Professor Roth thinks that the two press-stones are meant, and others explain it as the sword, knife, or axe used in sacrifice.

13 He whom the sages, living men, have gladdened, offering up their hymns,
Hath swelled like oil of sacrifice in Agni's mouth.

14 Aditi also hath brought forth a hymn for Indra, sovran lord:
The work of sacrifice for help is glorified.

15 The ministering priests have sung their songs for aid and eulogy:
God, thy bays turn not from the rite which Law ordains.

16 If, Indra, thou drink Soma by Vishṇu's or Trita Âptya's side,
Or with the Maruts take delight in flowing drops;

17 Or, Śakra, if thou gladden thee afar or in the sea of air,
Rejoice thee in this juice of ours, in flowing drops.

18 Or, lord of heroes, if thou aid the worshipper who sheds the juice,
Or him whose laud delights thee, and his flowing drops.

19 To magnify the god, the god, Indra, yea, Indra for your help,
And promptly end the sacrifice—this have they gained.

20 With worship, him whom men adore, with Soma, him who drinks it most,
Indra with lauds have they increased—this have they gained.

21 His leadings are with power and might and his instructions manifold:
He gives the worshipper all wealth: this have they gained.

---

16 *Trita Âptya:* a mythical being who dwells in the most distant part of the heavens. See I. 105. 9.

22 For slaying Vṛitra have the gods set Indra in the foremost place.
Indra the choral bands have sung, for vigorous strength.

23 We to the mighty with our might, with lauds to him who hears our call,
With holy hymns have sung aloud, for vigorous strength.

24 Not earth, nor heaven, nor firmaments contain the thunder-wielding god:
They shake before his violent rush and vigorous strength.

25 What time the gods, O Indra, set thee foremost in the furious fight,
Then thy two beautiful bay steeds carried thee on.

26 When Vṛitra, stayer of the floods, thou slewest, thunderer, with might,
Then thy two beautiful bay steeds carried thee on.

27 When Vishṇu, through thine energy, strode wide those three great steps of his,
Then thy two beautiful bay steeds carried thee on.

28 When thy two beautiful bay steeds grew great and greater day by day,
Even then all creatures that had life bowed down to thee.

29 When, Indra, all the Marut tribes humbly submitted them to thee,
Even then all creatures that had life bowed down to thee.

30 When yonder Sun, that brilliant light, thou settest in the heaven above,
Even then all creatures that had life bowed down to thee.

31 To thee, O Indra, with his thoughts the sage lifts up this eulogy,
Akin and leading as on foot to sacrifice.

32 When in thine own dear dwelling all gathered have lifted up the voice,
Milk-streams at worship's central spot, for sacrifice,

33 As priest, O Indra, give us wealth in brave men and good steeds and kine
That we may first remember thee for sacrifice.

HYMN XIII. Indra.

INDRA, when Soma-juices flow, makes his mind pure and meet for lauds.
He gains the power that brings success, for great is he.

2 In heaven's first region, in the seat of gods, is he who brings success,
Most glorious, prompt to save, who wins the water-floods.

3 Him, to win strength, have I invoked, even Indra mighty for the fray.
Be thou most near to us for bliss, a friend to aid.

4 Indra, song-lover, here for thee the worshipper's libation flows.
Rejoicing in this sacred grass thou shinest forth.

---

31 The second line is difficult. Professor Wilson, following Sâyaṇa, paraphrases the stanza: "The wise (worshipper), Indra, offers thee this gratifying sincere praise along with pious rites at the sacrifice, as (a man places) a kinsman in (a prominent) position."

32 *Milk-streams:* the sweetly-flowing hymns.

Professor Wilson remarks: "This is probably an ancient hymn, both by its repetitions and combination of simplicity and obscurity."

The Ṛishi is Nârada of the family of Kaṇva. The metre is Ushṇiḥ.

5 Even now, O Indra, give us that which, pressing juice, we crave of thee.
Bring us wealth manifold which finds the light of heaven.

6 What time the zealous worshipper hath boldly sung his songs to thee,
Like branches of a tree up-grows what they desire.

7 Generate songs even as of old, give ear unto the singer's call:
Thou for the pious hast grown great at each carouse.

8 Sweet strains that glorify him play like waters speeding down a slope,
Yea, him who in this song is called the lord of heaven;

9 Yea, who alone is called the lord, the single ruler of the folk,
By worshippers seeking aid: may he joy in the draught.

10 Praise him, the glorious, skilled in song, lord of the two victorious bays:
They seek the worshipper's abode who bows in prayer.

11 Put forth thy strength: with dappled steeds come, thou of mighty intellect,
With swift steeds to the sacrifice, for 'tis thy joy.

12 Grant wealth to those who praise thee, lord of heroes, mightiest Indra: give
Our princes everlasting fame and opulence.

13 I call thee when the sun is risen, I call thee at the noon of day:
With thy car-horses, Indra, come well-pleased to us.

---

7 *Generate songs:* by granting the prayers of the singers.

14 Speed forward hither, come to us, rejoice thee in the milky draught:
Spin out the thread of ancient time, as well is known.
15 If, Śakra, Vṛitra-slayer, thou be far away or near to us,
Or in the sea, thou art the guard of Soma-juice.
16 Let songs we sing and Soma-drops expressed by us make Indra strong:
The tribes who bring oblations find delight in him.
17 Him sages longing for his aid, with offerings brought in eager haste,
Him, even as branches, all mankind have magnified.
18 At the Trikadrukas the gods span sacrifice that stirred the mind:
May our songs strengthen him who still hath strengthened us.
19 When, true to duty, at due times the worshipper offers lauds to thee,
They call him purifier, pure, and wonderful.

---

14 *Spin out the thread of ancient times:* 'extend the ancient sacrifice.'—Wilson.

The due performance of sacrifice is regarded as an unbroken thread reaching through a succession of Ṛishis from ancient to modern times.

15 *In the sea:* in the firmament, or ocean of air.

17 *Even as branches: kshoṇîḥ* (mankind) is differently explained by Sâyaṇa: 'the earth, (and other worlds, spread out) like the branches of a tree.'—Wilson.

18 *At the Trikadrukas:* according to Sâyaṇa these are the first three days of the Abhiplava ceremony. According to some modern scholars they are probably three peculiar Soma-vessels, or an oblation consisting of three offerings of Soma.

That stirred the mind: that urged others to follow the example.

Span sacrifice: see above, note on 14.

19 *Him:* a change of person, Indra being meant.

20 That mind of Rudra, fresh and strong, moves conscious in the ancient ways,
With reference whereto the wise have ordered this.

21 If thou elect to be my friend drink of this sacrificial juice,
By help whereof we may subdue all enemies.

22 O Indra, lover of the song, when shall thy praiser be most blest?
When wilt thou grant us wealth in herds of kine and steeds?

23 And thy two highly-lauded bays, strong stallions, draw thy car who art
Untouched by age, most gladdening car for which we pray.

24 With ancient offerings we implore the young and strong whom many praise.
He from of old hath sate upon dear sacred grass.

25 Wax mighty, thou whom many laud for aids which Rishis have extolled.
Pour down for us abundant food and guard us well.

26 O Indra, caster of the stone, thou helpest him who praises thee:
From sacrifice I send to thee a mind-yoked hymn.

27 Here, yoking for the Soma-draught these horses, sharers of thy feast,
Thy bay steeds, Indra, fraught with wealth, consent to come.

28 Attendants on thy glory, let the Rudras roar assent to thee,
And all the Marut companies come to the feast.

---

20 *Have ordered this:* song of praise, or holy ceremony.—L.

26 *Mind-yoked:* made ready by the poet's mind, as a chariot—to which the hymn is frequently compared—is equipped for a journey.

28 *The Rudras:* the sons of Rudra, the Maruts.

29 These his victorious followers hold in the heavens the place they love,
Leagued in the heart of sacrifice, as well we know.
30 That we may long behold the light, what time the ordered rite proceeds,
He duly measures, as he views, the sacrifice.
31 O Indra, strong is this thy car, and strong are these bay steeds of thine:
O Śatakratu, thou art strong, strong is our call.
32 Strong is the press-stone, strong thy joy, strong is the flowing Soma-juice:
Strong is the rite thou furtherest, strong is our call.
33 As strong I call on thee the strong, O thunderer with thy thousand aids:
For thou hast won the hymn of praise. Strong is our call.

HYMN XIV. Indra.

If I, O Indra, were, like thee, the single sovran of all wealth,
My worshipper should be rich in kine.
2 I should be fain, O lord of power, to strengthen and enrich the sage,
Were I the lord of herds of kine.

---

29 *The heart*, literally navel, that is the central point, *of sacrifice*, is the receptacle on which oblations are placed or the *uttaravedî* or north altar.

31 *Strong: vṛishâ:* as has been noticed before (see I. 177. 2, 3.) some of the Vedic poets delight in the repetition of this word and derivatives from the same root. Sâyaṇa explains *vṛishâ:* as 'showerer of benefits,' and Professor Ludwig translates it by 'stierkräftig,' strong as a bull. The original meaning of the word is male, masculine, and, hence, strong.

The Ṛishis are Goshûktin and Aśvasûktin of the family of Kaṇva. The metre is Gâyatrî.

3 To worshippers who press the juice thy goodness, Indra, is a cow
Yielding in plenty kine and steeds.

4 None is there, Indra, god or man, to hinder thy munificence,
The wealth which, lauded, thou wilt give.

5 The sacrifice made Indra strong when he unrolled the earth, and made
Himself a diadem in heaven.

6 Thine aid we claim, O Indra, thine who after thou hast waxen great
Hast won all treasures for thine own.

7 In Soma's ecstasy Indra spread the firmament and realms of light,
When he cleft Vala limb from limb.

8 Showing the hidden he drave forth the cows for the Angirasas,
And Vala he cast headlong down.

9 By Indra were the luminous realms of heaven established and secured,
Firm and immoveable from their place.

10 Indra, thy laud moves quickly like a joyous wave of water-floods:
Bright shine the drops that gladden thee.

11 For thou, O Indra, art the god whom hymns and praises magnify:
Thou blessest those who worship thee.

12 Bay horses with their long manes bring Indra to drink the Soma-juice,
The bountiful to our sacrifice.

13 With waters' foam thou torest off, Indra, the head of Namuchi,
Subduing all contending hosts.

---

13 *With waters' foam:* with a thunderbolt in the form of foam, according to a later legend. See Muir, *O. S. Texts*, V. 94.

14 The Dasyus, when they fain would climb by magic arts and mount to heaven,
Thou, Indra, castest down to earth.
15 As Soma-drinker conquering all, thou scatteredst to every side
Their band who poured no gifts to thee.

HYMN XV.

Indra.

Sing forth to him whom many men invoke, to him whom many laud:
Invite the powerful Indra with your songs of praise.
2 Whose lofty might—for doubly strong is he—supports the heavens and earth,
And hills and plains and floods and light with manly power.
3 Such, praised by many! thou art king: alone thou smitest Vṛitras dead,
To gain, O Indra, spoils of war and high renown.
4 We sing this strong and wild delight of thine which conquers in the fray,
Which, caster of the stone! gives room and shines like gold.
5 Wherewith thou also foundest lights for Âyu and for Manu's sake:
Now joying in this sacred grass thou beamest forth.
6 This day too singers of the hymn praise, as of old, this might of thine:
Win thou the waters day by day, thralls of the strong.

The Ṛishis are Goshûktin and Aṣvasûktin. The metre is Ushṇih.

4 *Wild delight:* Soma-juice, the cause of thy rapture.

5 *For Âyu and for Manu's sake:* that is for man. Âyu was the son of Purûravas and Urvaṣî.

6 *Thralls of the strong:* controlled and imprisoned by Vṛitra.

7 That lofty Indra-power of thine, thy strength and thine intelligence,
Thy thunderbolt for which we long, the wish makes keen.

8 O Indra, heaven and earth augment thy manly power and thy renown:
The waters and the mountains stir and urge thee on.

9 Vishṇu the lofty ruling power, Varuṇa, Mitra sing thy praise:
In thee the Maruts' company have great delight.

10 O Indra, thou wast born the lord of men, most liberal of thy gifts:
Excellent deeds for evermore are all thine own.

11 Ever, alone, O highly-praised, thou sendest Vṛitras to their rest:
None else than Indra executes the mighty deed.

12 Though here and there, in varied hymns, Indra, men call on thee for aid,
Still with our heroes fight and win the light of heaven.

13 Already have all forms of him entered our spacious dwelling-place:
For victory make thou Indra glad, the lord of might.

HYMN XVI. Indra.

PRAISE Indra whom our songs must laud, sole sovran of mankind, the chief
Most liberal who controlleth men.

---

7 *The wish:* our wishes expressed in prayer and praise.

13 *All forms of him:* the various qualities of Indra have been celebrated.

Make thou: the Ṛishi addresses himself. *Lord of might: śachî-patim:* in later literature, lord or husband of Śachî or his might personified and regarded as his consort.

The Ṛishi is Irimbiṭhi of the family of Kaṇva. The metre is Gâyatrî.

2 In whom the hymns of praise delight, and all the glory-giving songs,
Like the floods' longing for the sea.
3 Him I invite with eulogy, best king, effective in the fight,
Strong for the gain of mighty spoil.
4 Whose perfect ecstasies are wide, profound, victorious, and give
Joy in the field where heroes win.
5 Him, when the spoils of war are staked, men call to be their advocate:
They who have Indra win the day.
6 Men honour him with stirring songs, and magnify with solemn rites:
Indra is he who giveth ease.
7 Indra is priest and Ṛishi, he is much invoked by many men,
And mighty by his mighty powers.
8 Meet to be lauded and invoked, true hero with his deeds of might,
Victorious even when alone.
9 The men, the people magnify that Indra with their Sâma songs,
With hymns and sacred eulogies:
10 Him who advances them to wealth, sends light to lead them in the war,
And quells their foemen in the fray.
11 May he, the saviour much-invoked, may Indra bear us in a ship
Safely beyond all enemies.
12 As such, O Indra, honour us with gift of strength, further thou us,
And lead us to felicity.

---

7 *Priest: brahmâ*, meaning, according to Sâyaṇa, greater than all. See VI. 45. 7, "The Brahman who accepts the prayer," that is, Indra regarded as a priest. *Ṛishi:* according to Sâyaṇa, 'the beholder of all the Âryan race.'

HYMN XVII. Indra.

COME, we have pressed the juice for thee; O Indra, drink this Soma here:
Sit thou on this my sacred grass.

2 O Indra, let thy long-maned bays, yoked by prayer, bring thee hitherward:
Give ear and listen to our prayers.

3 We Soma-bearing Brahmans call thee Soma-drinker with thy friend,
We, Indra, bringing Soma-juice,

4 Come unto us who bring the juice, come unto this our eulogy,
Fair-visored! drink thou of the juice.

5 I pour it down within thee, so through all thy members let it spread:
Take with thy tongue the pleasant drink.

6 Sweet to thy body let it be, delicious be the savoury juice:
Sweet be the Soma to thine heart.

7 Like women, let this Soma-draught, invested with its robe, approach,
O active Indra, close to thee.

8 Indra, transported with the juice, vast in his bulk, strong in his neck
And stout arms, smites the Vṛitras down.

9 O Indra, go thou forward, thou who rulest over all by might:
Thou Vṛitra-slayer slay the fiends.

The Ṛishi is Irimbiṭhi of the family of Kaṇva. The metre of stanza 14 is Bṛihatî, of 15 Satobṛihatî, and of the rest Gâyatrî.

3 *With thy friend:* Indra's companion, the thunderbolt. 'With suitable praise.'—Wilson.

7 *Like women:* dressed in white garments and moving slowly. *Its robe:* the milk that colours it.

10 Long be thy grasping-hook wherewith thou givest ample wealth to him
Who sheds the juice and worships thee.

11 Here, Indra, is thy Soma-draught, made pure upon the sacred grass:
Run hither, come and drink thereof.

12 Famed for thy radiance, worshipped well! this juice is shed for thy delight:
Thou art invoked, Âkhaṇḍala!

13 To Kuṇḍapâyya, grandson's son, grandson of Ṣringavṛish! to thee,
To him have I addressed my thought.

14 Strong pillar thou, lord of the home! armour of Soma-offerers:
The drop of Soma breaketh all the strong-holds down, and Indra is the Ṛishis' friend.

---

12 *Famed for thy radiance, worshipped well:* the words thus rendered, *Ṣâchigo* and *Ṣâchipûjana*, have not been satisfactorily explained by the commentator, and their meaning is still uncertain. According to Sâyaṇa the former may mean 'thou whose cattle are strong,' or 'thou whose radiance is renowned,' and the latter 'thou of renowned adoration' or 'whose hymns are renowned.' See Professor Wilson's Note.

Thou art invoked, Âkhaṇḍala!: or, Thou, O destroyer, art invoked. This appellation of Indra does not occur again in the Ṛigveda.

13 *Kuṇḍapâyya* and *Ṣringavṛish* appear here to be names of men. According to Sâyaṇa *kuṇḍapâyya* is the name of a particular Soma-ceremony, and the offspring of *Ṣringavṛish* is Indra himself. "(Indra), who wast the offspring of Ṣringavṛish, of whom the *kuṇḍapâyya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony." See Professor Wilson's note who observes that "the construction is loose, and the explanation not very satisfactory."

14 *Lord of the home:* apparently the householder who institutes the sacrifice is addressed. *he vâstoshpate gṛihapate.*—S.

The Ṛishis' friend: munînâm sakhâ, the friend of the Munis, sages, saintly men or ascetics; of us Ṛishis, according to Sâyaṇa.

15 Holy Pṛidâkusânu, winner of the spoil, one eminent o'er many men,
Lead on the wild horse Indra with his vigorous grasp forward to drink the Soma-juice.

HYMN XVIII. Âdityas.

Now let the mortal offer prayer to win the unexampled grace
Of these Âdityas and their aid to cherish life.
2 For not an enemy molests the paths which these Âdityas tread:
Infallible guards they strengthen us in happiness.
3 Now soon may Bhaga, Savitar, Varuṇa, Mitra, Aryaman
Give us the shelter widely spread which we implore.
4 With gods come thou whose fostering care none checks, O goddess Aditi:
Come, dear to many, with the lords who guard us well.
5 For well these sons of Aditi know to keep enmities aloof:
Unrivalled, giving ample room, they save from woe.
6 Aditi guard our herd by day, Aditi, free from guile, by night,
Aditi, ever strengthening, save us from grief.

---

15 *Pṛidâkusânu:* I follow Professor Ludwig in taking this to be the name of the institutor of the sacrifice. According to Sâyaṇa who explains it as 'lifting up the head or back like a serpent,' or 'to be propitiated, as a serpent is, with gems, charms, medicaments, etc.,' it is an epithet of Indra; and the leader forward of Indra in the second line is the worshipper, understood. Professor Grassmann banishes the last three stanzas to his Appendix as not originally forming part of the hymn.

The Aṣvins are the deities of stanza 8, and Agni, Sûrya, and Vâta (Wind) of stanza 9. The Ṛishi is Irimbiṭhi. The metre is Ushṇiḥ.

1 *Âdityas:* see I. 14. 3.

4 *With the lords: sûribhiḥ:* that is, the gods.

7 And in the day our hymn is this: May Aditi come nigh to help,
With loving-kindness bring us weal and chase our foes.
8 And may the Aśvins, the divine pair of physicians, send us health:
May they remove iniquity and chase our foes.
9 May Agni bless us with his fires, and Sûrya warm us pleasantly:
May the pure Wind breathe sweet on us, and chase our foes.
10 Drive ye disease and strife away, drive ye away malignity:
Âdityas, keep us ever far from sore distress.
11 Remove from us the arrow, keep famine, Âdityas! far away:
Keep enmities afar from us, lords of all wealth!
12 Now, O Âdityas, grant to us the shelter that lets man go free,
Yea, even the sinner from his sin, ye bounteous gods!
13 Whatever mortal with the power of demons fain would injure us,
May he, impetuous, suffer harm by his own deeds.
14 May sin o'ertake our human foe, the man who speaketh evil things,
Him who would cause our misery, whose heart is false.
15 Gods, ye are with the simple ones, ye know each mortal in your hearts:
Ye, Vasus, well discriminate the false and true.
16 Fain would we have the sheltering aid of mountains and of water-floods:
Keep far from us iniquity, O Heaven and Earth.
17 So with auspicious sheltering aid do ye, O Vasus, carry us
Beyond all trouble and distress, borne in your ship.

13 *With the power of demons:* 'from his diabolical nature.'—Wilson.

18 Âdityas, ye most mighty ones, grant to our children, and their seed,
Extended term of life that they may live long days.
19 Sacrifice, O Âdityas, is your inward monitor: be kind,
For in the bond of kindred we are bound to you.
20 The Maruts' high protecting aid, the Aṣvins, and the god who saves,
Mitra and Varuṇa for weal we supplicate.
21 Grant us a home with triple guard, Aryaman, Mitra, Varuṇa!
Unthreatened, Maruts! meet for praise, and filled with men.
22 And as we human beings, O Âdityas, are akin to death,
Graciously lengthen ye our lives that we may live.

HYMN XIX. Agni.

Sing praise to him, the lord of light. The gods have made the god to be their messenger,
And sent oblation to the gods.

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19 *Your inward monitor:* or near remembrancer, not suffering you to rest until you have rewarded men for their devotions. Professor Ludwig says that the *hîḷaḥ* of the text is really *hi îḷaḥ:* For sacrifice, Âdityas, is your nearest dwelling-place.

20 *The god who saves:* Indra, who is especially the tutelary god of Âryans.

21 *With triple guard:* or, triply defending or defended. According to Sâyaṇa, protecting from heat, cold, and wet; or three-storeyed.

22 *Akin to death:* born subject to death.

The Ṛishi is Sobhari. The Âdityas are the deities of stanzas 34, 35, and the liberality of Trasadasyu is eulogized in 36, 37. The metre in 1—26 and 21—33 is alternately Kakup (8 + 12 + 8) and Satobṛihatî (12 + 8 + 12 + 8); in 27 Dvipadâ Virâj; in 34 Ushṇiḥ; in 35 Satobṛihatî; in 36 Kakup; and in 37 Pankti.

1 *The gods:* in the first line are, according to Sâyaṇa, the priests, i. e. those who praise: *dîvyanti stuvantîti devâ ṛitvijo;* but the word may be taken in its ordinary signification.

2 Agni, the bounteous giver, bright with varied flames, laud thou, O singer Sobhari—
Him who controls this sacred food with Soma blent, who hath first claim to sacrifice.

3 Thee have we chosen skilfullest in sacrifice, immortal priest among the gods,
Wise finisher of this holy rite:

4 The son of strength, the blessèd, brightly-shining one, Agni whose light is excellent.
May he by sacrifice win us in heaven the grace of Mitra, Varuṇa, and the Floods.

5 The mortal who hath ministered to Agni with oblation, fuel, ritual lore,
And reverence, skilled in sacrifice,

6 Verily swift to run are his fleet-footed steeds, and most resplendent fame is his.
No trouble caused by gods or wrought by mortal man from any side o'ertaketh him.

7 May we by thine own fires be well supplied with fire, O son of strength, O lord of might:
Thou as our friend hast worthy men.

8 Agni, who praises like a guest of friendly mind, is as a car that brings us gear.
Also in thee is found perfect security: thou art the sovran lord of wealth.

9 That man, moreover, merits praise who brings, auspicious Agni, sacrificial gifts:
May he win riches by his thoughts.

---

5 *Ritual lore: vedena* here can hardly mean, as Sâyaṇa explains it, 'by studying the Veda.' It may perhaps mean 'by knowledge of the proper use of the sacred formulas,' or as Professor M. Müller says, 'by the bundle of grass' used in sacrifice. See *Anc. S. Literature*, p. 28, note, and p. 205.

7 *Hast worthy men:* in us thy worshippers.

10 He for whose sacrifice thou standest up erect is prosperous and rules o'er men.
He wins with coursers and with singers skilled in song: with heroes he obtains the prize.

11 He in whose dwelling Agni is chief ornament, and, all-desired, loves his laud well,
And zealously tends his offerings—

12 His, or the lauding sage's word, his, son of strength! who is most prompt with sacred gifts,
Set thou beneath the gods, Vasu, above mankind, the speech of the intelligent.

13 He who with sacrificial gifts or homage bringeth very skilful Agni nigh,
Or him who flashes fast with song,

14 The mortal who with blazing fuel, as his laws command, attends the perfect god,
Blest with his thoughts in splendour shall exceed all men, as though he overpassed the floods.

15 Give us the splendour, Agni, which may overcome each greedy fiend in our abode,
The wrath of evil-hearted folk.

16 That, wherewith Mitra, Varuṇa, and Aryaman, the Aśvins, Bhaga give us light,
That may we, by thy power finding best furtherance, worship, O Indra, helped by thee.

17 O Agni, most devout are they, the sages who have set thee sage exceeding wise,
O god, for men to look upon:

---

10 *With coursers and with singers:* is successful in chariot-races and is rewarded by the gods for his sacrifices.

12 *Set thou beneath the gods* and *above mankind,* is said to mean 'spread through all the sky.' The meaning of this and the preceding stanza is somewhat obscurely expressed.

14 *The perfect god: aditim,* explained by Sâyaṇa as *akhaṇḍanîyam,* indivisible, complete.

16 *That:* radiance or splendour.

18 Who have arranged thine altar, blessèd god, at morn,
brought thine oblation, pressed the juice.
They by their deeds of strength have won them
mighty wealth, who have set all their hope in thee.

19 May Agni worshipped bring us bliss, may the gift,
blessèd one, and sacrifice bring bliss:
Yea, may our praises bring us bliss.

20 Show forth the mind that brings success in war
with fiends, wherewith thou conquerest in fight.
Bring down the many firm hopes of our enemies,
and let us vanquish with thine aid.

21 I praise with song the friend of man, whom gods
sent down to be herald and messenger,
Best worshipper, bearer of our gifts.

22 Thou unto sharp-toothed Agni, young and radiant
god, proclaimest with thy song the feast—
Agni, who for our sweet strains moulds heroic
strength when sacred oil is offered him,

23 While, as the Asura moves his shape, so Agni,
worshipped with the drops of holy oil,
Upward and downward waves his sword.

24 The god, the friend of man, who bears our gifts to
heaven, the god with his sweet-smelling mouth,
Distributes, skilled in sacrifice, his precious things,
invoking priest, immortal god.

25 Son of strength, Agni, if thou were the mortal,
bright as Mitra! worshipped with our gifts!
And I were the immortal god,

---

20 *Bring down the many firm hopes:* there is no substantive in the text, and hopes, resolves, thoughts or something similar must be supplied.

21 *The friend of man:* or *manurhitam* may mean him who was established by Manus.

23 *The Asura:* the Sun, according to Sâyaṇa. *His sword:* the flashing flame.

26 I would not give thee up, Vasu, to calumny or sinfulness, O bounteous one.
My worshipper should feel no hunger or distress, nor, Agni, should he live in sin.

27 Like a son cherished in his father's house, let our oblation rise unto the gods.

28 With thine immediate aid may I, excellent Agni, ever gain my wish,
A mortal with a god to help.

29 O Agni, by thy wisdom, by thy bounties, by thy leading may I gather wealth.
Excellent Agni, thou art called my providence: delight thou to be liberal.

30 Agni, he conquers by thine aid that brings him store of noble heroes and great strength,
Whose bond of friendship is thy choice.

31 Thy spark is black and crackling, kindled in due time, O bounteous, it is taken up.
Thou art the dear friend of the mighty Mornings: thou shinest in glimmerings of the night.

32 We Sobharis have come to him, for succour, who is good to help, with thousand powers,
The sovran, Trasadasyu's friend.

33 O Agni, thou on whom all other fires depend, as branches on the parent stem,
I make the treasures of the folk, like songs, mine own, while I exalt thy sovran might.

34 The mortal whom, Âdityas, ye, guileless, lead to the farther bank,
Of all the princes, bounteous ones!—

---

26 *In sin:* such as neglect of the gods in consequence of poverty.

33 The meaning of the second line appears to be: I praise Agni better than other men. I overpower their hymns and secure for myself the rewards which they were intended to obtain.

35 Whoe'er he be, man-ruling kings! the regent of the race of men—
May we, O Mitra, Varuṇa, and Aryaman, like him be furtherers of your law.

36 A gift of fifty female slaves hath Trasadasyu given me, Purukutsa's son,
Most liberal, kind, lord of the brave.

37 And Ṣyâva too for me led forth a strong steed at Suvâstu's ford:
A herd of three times seventy kine, good lord of gifts, he gave to me.

HYMN XX. Maruts.

Let none, swift travellers! check you: come hither, like-spirited, stay not far away,
Ye benders even of what is firm.

2 Maruts, Ṛibhukshans, Rudras, come ye with your cars strong-fellied and exceeding bright.
Come, ye for whom we long, with food, to sacrifice, come ye with love to Sobhari.

3 For well we know the vigorous might of Rudra's sons, the Maruts, who are passing strong,
Swift Vishṇu's band, who send the rain.

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36 *Female slaves: vadhûnâm: vadhû* means usually a bride, a wife, a woman in general, and here handmaids or female slaves, the wives or daughters of conquered Dâsas, appear to be meant. According to Prof. Roth, mares or other female draught-animals are intended.

37 *Suvâstu* is in all probability the Soastos of Arrian (Suwad or Swat) near the Kôphên or Kâbul river. *Kine:* there is no substantive in the text. The stanza, which has no comment in the printed edition, is very obscure and can be only conjecturally translated. See Professor Ludwig's Translation and Commentary, I. 427, and IV. 380.

The Ṛishi is Sobhari. The metres are Kakup and Satobṛihatî in alternate stanzas.

4 Islands are bursting forth and misery is stayed: the heaven and earth are joined in one.
Decked with bright rings, ye spread the broad expanses out, when ye, self-luminous, stirred yourselves.

5 Even things immovable cry and roar, the mountains and the forest trees at your approach,
And the earth trembles as ye come.

6 To lend free course, O Maruts, to your furious rush, heaven high and higher still gives way,
Where they, the heroes mighty with their arms, display their gleaming ornaments on their forms.

7 After their godlike nature they, the bull-like heroes, dazzling and impetuous, wear
Great splendour as they show erect.

8 The music of the Sobharis is adorned with milk, borne on the chariot's golden seat.
May they the well-born, mighty, kindred of the Cow, aid us to food and to delight.

9 Bring, ye who sprinkle balmy drops, oblations to your vigorous Marut company,
To those whose leader is the Bull.

---

4 Sâyaṇa seems to explain this verse, "The islands fall asunder, the firmest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them."—E. B. C.'s Note in Wilson's Translation. The stanza is difficult. I have followed, generally, Professor Ludwig's version. *Islands:* the higher unsubmerged grounds. *Misery:* caused by the preceding hot and dry weather. *Are joined in one:* as the heavy rain obscures the horizon. *Bright rings:* worn on the arms or the ankles or carried by the Maruts on their shoulders. See I. 166. 9.

7 *Bull-like:* the exact meaning of *vṛishapsavaḥ* is uncertain. *Show erect: ahrutapsavaḥ* is conjecturally translated.

8 *With milk:* with fertilising rain sent by the Maruts. *The Cow:* Pṛiṣni.

9 *Ye who sprinkle balmy drops:* priests who offer libations. *Whose leader is the Bull:* whom Indra leads. Or, it may be, whose chariot is drawn by bulls, as in the following stanza.

10 Come hither, Maruts, on your chariot drawn by bulls, solid in look, with solid naves.
Lightly like wingèd falcons, O ye heroes, come, come to enjoy our offerings.

11 Their decoration is the same: their ornaments of gold are bright upon their arms;
Their lances glitter splendidly.

12 They toil not to defend their bodies from attack, strong heroes with their mighty arms.
Strong are your bows and strong the weapons in your cars, and glory sits on every face.

13 Whose name extendeth like a sea, alone, resplendent, so that all have joy in it,
And life-power like ancestral might.

14 Pay honour to these Maruts and sing praise to them, for of the wheel-spokes of the car
Of these loud roarers none is last: this is their power, this moves them to give mighty gifts.

15 Blest by your favouring help was he, O Maruts, at the earlier flushings of the morn,
And even now shall he be blest.

16 The strong man to whose sacrifice, O heroes, ye approach that ye may taste thereof,
With glories and with war that winneth spoil shall gain great bliss, ye shakers of the world.

17 Even as Rudra's sons, the brood of the creator Dyaus, the Asura, desire,
The youthful ones, so shall it be:

18 And these the bounteous, worthy of the Maruts who move onward pouring down the rain—

---

10 *Solid in look:* or with bull-like, or strong look.

14 *None is last:* no part of their chariot wheel is behind the rest in speed. *This moves them to give mighty gifts:* or, this (characteristic belongs to them) through greatness of their gifts.

15 *He:* your worshipper.

18 *The bounteous:* the liberal institutors of sacrifice.

Even for their sake, O youthful ones, with kindest heart take us to you to be your own.

19 O Sobhari, with newest song sing out unto the youthful purifying bulls,
Even as a plougher to his steers.

20 Who, like a celebrated boxer, overcome the challengers in every fight:
They who, like shining bulls, are most illustrious—honour those Maruts with thy song.

21 Allied by common ancestry, ye Maruts, even the cows, alike in energy,
Lick, all by turns, each other's back.

22 Even mortal man, ye dancers breast-adorned with gold, attains to brotherhood with you.
Mark ye and notice us, O Maruts; evermore your friendship is secured to us.

23 O Maruts, rich in noble gifts, bring us a portion of the Maruts' medicine,
Ye coursers who are friends to us.

24 Haters of those who serve you not, bliss-bringers, bring us bliss with those auspicious aids
Wherewith ye are victorious and guard Sindhu well, and succoured Krivi in his need.

---

19 *Purifying bulls:* the strong Maruts who send the sweet rain.

21 *Allied by common ancestry:* as the offspring of Pṛiṣni. *The cows:* the Maruts. *Lick....each other's head:* as they crowd together in their course. According to Sâyaṇa, "the cows severally lick up the quarters of the sky."

22 *Ye dancers:* ye who dance through the air.

24 *Krivi:* the eponymus of a warrior tribe in the Panjâb, in later times combined with, or identical with the Panchâlas. Sâyaṇa takes *krivim* here to mean a well: 'with which you provided a well (for Gotama).'—Wilson.

25 Maruts, who rest on fair trimmed grass, what balm soever Sindhu or Asiknî hath,
Or mountains or the seas contain,
26 Bring with you for our bodies, ye who see it all, and bless us graciously therewith.
Cast, Maruts, to the ground our sick man's malady: replace the dislocated limb.

HYMN XXI. Indra.

We call on thee, O matchless one! We seeking help, possessing nothing firm ourselves,
Call on thee wonderful in fight:
2 On thee for aid in sacrifice. This youth of ours, the bold, the mighty, hath gone forth.
We therefore, we thy friends, Indra, have chosen thee, free-giver, as our guardian god.
3 Come hither, for the drops are here, O lord of corn-lands, lord of horses, lord of kine:
Drink thou the Soma, Soma's lord!
4 For we the kinless singers have drawn hither thee, O Indra, who hast numerous kin.
With all the forms thou hast, come thou of bull-like strength, come near to drink the Soma-juice.
5 Sitting like birds beside thy meath, mingled with milk, that gladdeneth and exalteth thee,
Indra, to thee we sing aloud.

---

25 *Asiknî:* the Acesines of Quintus Curtius, the Vedic name of the Chandrabhâga, the modern Chenâb.

26 *Replace the dislocated limb:* 're-establish his enfeebled frame.'—Wilson.

The liberality of Chitra is the deified object of stanzas 17, 18. The Ṛishi is Sobhari. The metres are Kakup and Satobṛihatî alternately.

2 *This youth of ours:* the noble who has instituted the sacrifice.

6 We speak to thee with this our reverential prayer.
Why art thou pondering yet awhile?
Here are our wishes; thou art liberal, lord of bays:
we and our hymns are present here.

7 For not in recent times alone, O Indra, thunder-armed, have we obtained thine aid.
Of old we knew thy plenteous wealth.

8 Hero, we knew thy friendship and thy rich rewards:
these, thunderer, now we crave of thee.
O Vasu, for all wealth that cometh of the kine,
sharpen our powers, fair-visored god.

9 Him who of old hath brought to us this and that blessing, him I magnify for you,
Even Indra, O my friends, for help:

10 Borne by bay steeds, the lord of heroes, ruling men, for it is he who takes delight.
May Maghavan bestow on us his worshippers hundreds of cattle and of steeds.

11 Hero, may we, with thee for friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine.

12 May we be victors in the singer's battle-song, and meet the wicked, much-invoked!
With heroes smite down Vṛitra and show forth our strength. O Indra, further thou our thoughts.

13 O Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest comradeship in war.

14 Thou findest not the wealthy man to be thy friend:
those scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as a father, art invoked.

---

12 *Smite down Vṛitra:* or the enemy.

13 *Thou seekest comradeship in war:* befriendest thy worshippers when they need thine assistance in battle.

14 *Gatherest:* the clouds.—M. M.

15 O Indra, let us not, like fools who waste their lives at home, with friendship such as thine
Sit idly by the poured-out juice.
16 Giver of kine, may we not miss thy gracious gifts: let us not rob thee of thine own.
Strip even the strong places of the foe, and bring: thy gifts can never be made vain.
17 Indra or blest Sarasvatî alone bestows such wealth, treasure so great, or thou,
O Chitra, on the worshipper.
18 Chitra is king, and only kinglings are the rest who dwell beside Sarasvatî.
He, like Parjanya with his rain, hath spread himself with thousand, yea, with myriad gifts.

HYMN XXII.

Aṣvins.

HITHERWARD have I called to-day, for succour, that most wondrous car
Which ye ascended, Aṣvins, ye whose paths are red, swift to give ear, for Sûryâ's sake.

---

17 *Chitra:* the name of this king does not occur elsewhere in the Ṛigveda.

18 *King: râjâ. Kinglings: râjake. Parjanya:* god of the rain-cloud, regarded as the type of liberal beneficence.

The Ṛishi is Sobhari. The metres are Bṛihatî and Satobṛihatî alternately in stanzas 1—7; Anushṭup in 8; Kakup and Satobṛihatî alternately in 9, 10, 13—18; Kakup in 11; and Madhyejyotis in 12.

1 *Ye whose paths are red: rudravartanî:* this epithet of the Aṣvins is variously explained; 'having a path which causes weeping in battle,' or, 'whose paths are praised,'—Sâyaṇa; 'advancing on the path to battle.'—Wilson; 'proceeding on terrible roads.'—Muir; 'going on Rudra's path.'—Ludwig; 'on your light path.'—Grassmann; 'going on a reddish path.'—Pischel. See *Vedische Studien*, pp. 15 and 55-60.

For Sûryâ's sake: who chose the Aṣvins as her husbands. See I. 116. 17.

2 Car ever young, much longed-for, easily invoked, soon guided, first in deeds of might,
Which waits and serves, O Sobhari, with benevolence, without a rival or a foe.

3 These Aṣvins with our homage, these two omnipresent deities
Hitherward will we bring for kind help, these who seek the dwelling of the worshipper.

4 One of your chariot wheels is moving swiftly round, one speeds for you its onward course.
Like a milch-cow, O lords of splendour, and with haste let your benevolence come to us.

5 That chariot of yours which hath a triple seat and reins of gold,
The famous car that traverseth the heaven and earth, thereon Nâsatyas, Aṣvins, come.

6 Ye with your plough, when favouring Manu with your help, ploughed the first harvest in the sky.
As such will we exalt you; lords of splendour, now, Aṣvins, for your benevolent acts.

7 Come to us, lords of noble mares, by paths of everlasting law,
Whereby to high dominion ye with mighty strength raised Ṭṛikshi, Trasadasyu's son.

8 This Soma pressed with stones is yours, ye heroes, lords of plenteous wealth.
Approach to drink the Soma, come, drink in the worshipper's abode.

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4 The movements of the two wheels are not very intelligibly described. See I. 30. 19, and V. 73. 3. *Like a milch-cow:* a common type of liberality.

6 *Ploughed the first harvest:* first ploughed the ground, and sowed and reaped: that is, taught, by example, men to do so. Cp. I. 117. 21: Ploughing and sowing barley, O ye Aṣvins, milking out food for men, ye wonder-workers, Blasting away the Dasyu with your trumpet, ye have bestowed wide light upon the Ârya.

7 *Ṭṛikshi:* see VI. 46. 8.

9 O Aṣvins, mount the chariot, mount the golden seat,
ye who are lords of plenteous wealth,
And bring to us abundant food.

10 The aids wherewith ye helped Paktha and Adhrigu,
and Babhru severed from his friends,—
With those, O Aṣvins, come hither with speed and
soon, and heal whatever is diseased.

11 When we continually invoke the Aṣvins, the resist-
less, at this time of day,
We lovers of the song, with songs,

12 Through these, ye mighty ones, come hither to my
call which brings all blessings, wears all forms,—
Through which, all-present heroes, lavishest with
food ye strengthened Krivi, come through these.

13 I speak to both of these as such, these Aṣvins whom
I reverence at this time of day:
With homage we entreat them both.

14 Ye who are lords of splendour, ye whose paths are
red, at eve, at morn, at sacrifice,
Give us not utterly as prey to mortal foe, ye Rud-
ras, lords of noble mares.

15 For bliss I call the blissful car, at morn the insepar-
able Aṣvins with their car
I call, like Sobhari our sire.

16 Rapid as thought, and strong, and speeding to the
joy, bringing their swiftly-coming help,
Be to us a protection even from far away, lords of
great wealth, with many aids.

17 Come, wonder-workers, to our home, our home,
O Aṣvins, rich in cattle, steeds, and gold,
Chief drinkers of the Soma's juice!

---

10 *Paktha, Adhrigu,* and *Babhru* are said to have been kings.

12 *Krivi:* see VIII. 20. 24.

14 *Ye Rudras:* ye red-hued or bright gods.

17 *Rich in cattle:* proleptic; which your coming will make rich.

18 Choice-worthy strength, heroic, firm and excellent,
uninjured by the Rakshas foe,
At this your coming nigh, ye lords of noble steeds,
and all good things, may we obtain.

HYMN XXIII. Agni.

WORSHIP thou Jâtavedâs, pray to him who willingly accepts,
Whose smoke wanders at will, and none may grasp his flame.

2 Thou, all men's friend, Viṣvamanas, exaltest Agni with thy song,
The giver, and his flames with which no cars contend.

3 Whose resolute assault, to win vigour and food, deserves our praise,—
Through whose discovering power the priest obtaineth wealth.

4 Up springs the imperishable flame, the flame of the refulgent one
Most bright, with glowing jaws and glory in his train.

5 Skilled in fair sacrifice, extolled, arise in godlike loveliness,
Shining with lofty splendour, with effulgent light.

6 Called straight to our oblations, come, O Agni, through our eulogies,
As thou hast been our envoy bearing up our gifts.

The Ṛishi is Viṣvamanâs the son of Vyaṣva. The metre is Ushṇih.

1 *Who willingly accepts: pratîvyam:* according to Sâyaṇa, 'disposed to encounter enemies.'

2 The second line is difficult, as the adjective *vishpardhasaḥ* stands without a substantive and may be either the accusative plural or the genitive singular: 'who is the giver of chariots to the unenvious (worshipper).'—Wilson.

3 *Assault:* on the oblations which the fire consumes.

7 I call your Agni, from of old invoking priest of living men:
Him with this song I laud and magnify for you.

8 Whom, wondrous wise, they animate with solemn rites and his fair form,
Kind as a friend to men who keep the holy law.

9 Him, true to Law, who perfecteth the sacrifice, Law-loving one!
Ye with your song have gratified in the place of prayer.

10 May all our sacrifices go to him the truest Angiras,
Who is among mankind the most illustrious priest.

11 Imperishable Agni, thine are all these high enkindled lights,
Like horses and like stallions showing forth their strength.

12 So give us, lord of power and might, riches combined with hero strength,
And guard us with our sons and grandsons in our frays.

13 Soon as the eager lord of men is friendly unto Manu's race,
Agni averteth from us all the demon host.

14 O hero Agni, lord of men, on hearing this new laud of mine,
Burn down the Râkshasas, enchanters, with thy flame.

15 No mortal foe can e'er prevail by arts of magic over him
Who serveth Agni well with sacrificial gifts.

16 Vyaśva the sage, who sought the Bull, hath won thee, finder of good things:
As such may we enkindle thee for ample wealth.

---

9 *Law-loving ones:* 'pious worshippers.'—Wilson. *Have gratified:* or, must gratify.

16 *Who sought the Bull:* the strong Agni. According to Sâyaṇa, 'the showerer (of rain).'

17 Uṣanâ Kâvya stablished thee, O Agni, as invoking priest:
Thee, Jâtavedâs, sacrificing priest for man.

18 All deities of one accord appointed thee their messenger:
Thou, god, through hearing, hadst first claim to sacrifice.

19 Him may the mortal hero make his own immortal messenger,
Far-spreading, purifier, him whose path is black.

20 With lifted ladles let us call him splendid with his brilliant flame,
Men's ancient Agni, wasting not, adorable.

21 The man who pays the worship due to him with sacrificial gifts
Obtains both plenteous nourishment and hero fame.

22 To Jâtavedâs Agni, chief in sacrifices, first of all
With homage goes the ladle rich with sacred gifts.

23 Even as Vyaṣva did, may we with these most high and liberal hymns
Pay worship unto Agni of the splendid flame.

24 Now sing, as Sthûrayûpa sang, with lauds to him who spreadeth far,
To Agni of the home, O Ṛishi, Vyaṣva's son.

25 As welcome guest of human kind, as offspring of the forest kings,
The sages worship ancient Agni for his aid.

26 For men's oblations brought to him who is the mighty lord of all,
Sit, Agni, mid our homage, on the sacred grass.

---

17 *Uṣanâ Kâvya:* see Vol. I., Index.

18 *Through hearing:* and by causing the gods to hear, men's prayers.

24 *Sthûrayûpa:* said by Sâyaṇa to be the name of a Ṛishi.

25 *Forest kings:* tall trees, or trees in general.

27 Grant us abundant treasures, grant the opulence which many crave,
With store of heroes, progeny, and high renown.
28 Agni, most youthful of the gods, send evermore the gift of wealth
Unto Varosushâman and to all his folk.
29 A mighty conqueror art thou, O Agni, so disclose to us
Food in our herds of kine and gain of ample wealth.
30 Thou, Agni, art a glorious god: bring hither Mitra, Varuṇa,
Imperial sovrans, holy-minded, true to Law.

HYMN XXIV. Indra.

COMPANIONS, let us learn a prayer to Indra whom the thunder arms,
To glorify your bold and most heroic friend.
2 For thou by slaying Vṛitra art the Vṛitra-slayer, famed for might.
Thou, hero, in rich gifts surpassest wealthy chiefs.
3 As such, when glorified, bring us riches of very wondrous fame,
Set in the highest rank, wealth-giver, lord of bays!
4 Yea, Indra, thou disclosest that preëminent dear wealth of men:
Boldly, O bold one, glorified, bring it to us.

---

28 *Varosushâman:* I follow the St. Petersburg Lexicon in joining *varo* to *sushâmṇe* and taking the whole as one word and the name of a chief. Professor Ludwig translates somewhat as follows: 'Agni, send quickly to the folk who know the goodly Sâman well, the gift of wealth, for ever, youngest god! to all.' But in a later volume of his work (III. p. 162) he comes to the conclusion that Sushâman is a proper name, and that *varo* (which may, he thinks, be an interjection) must not be combined with it.

The Ṛishi is Visvamanâs the son of Vyaśva. The last triplet is a *Dânastuti* or eulogy of a prince's liberality. The metre is Ushṇih, with Anushṭup in the last stanza.

5 The workers of destruction stay neither thy right hand nor thy left:
Nor hosts that press about thee, lord of bays, in fight.

6 O thunder-armed, I come with songs to thee as to a stall with kine:
Fulfil the wish and thought of him who sings thy praise.

7 Chief Vṛitra-slayer, through the hymn of Viṣvamanâs think of all,
All that concerneth us, excellent, mighty guide.

8 May we, O Vṛitra-slayer, O hero, find this thy newest boon,
Longed-for, and excellent, thou who art much invoked!

9 O Indra, dancer, much-invoked! as thy great power is unsurpassed,
So be thy bounty to the worshipper unchecked.

10 Most mighty, most heroic one, for mighty bounty fill thee full:
Though strong, strengthen thyself to win wealth, Maghavan!

11 O thunderer, never have our prayers gone forth to any god but thee:
So help us, Maghavan, with thine assistance now.

12 For, dancer, verily I find none else for bounty, saving thee,
For splendid wealth and power, thou lover of the song.

13 For Indra pour ye out the drops; meath blent with Soma let him drink:
With bounty and with majesty will he further us.

---

9 *Dancer:* of the dance of war. According to Sâyaṇa, "dancer, or who causes to dance, *i. e.* agitator, exciter, from Indra's faculty of internal impulse in all beings."—Wilson.

14 I spake to the bay coursers' lord, to him who gives ability:
Now hear the son of Aṣva as he praises thee.

15 Never was any hero born before thee mightier than thou:
None certainly like thee in goodness and in wealth.

16 O ministering priest, pour out of the sweet juice what gladdens most:
So is the hero praised who ever prospers us.

17 Indra, whom tawny coursers bear, praise such as thine, preëminent,
None by his power or by his goodness hath attained.

18 We, seeking glory, have invoked this master of all power and might
Who must be glorified by constant sacrifice.

19 Come, sing we praise to Indra, friends, the hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.

20 To him who wins the kine, who keeps no cattle back, celestial god,
Speak wondrous speech more sweet than butter and than meath.

21 Whose hero powers are measureless, whose bounty ne'er may be surpassed,
Whose liberality, like light, is over all.

22 As Vyaṣva did, praise Indra, praise the strong unfluctuating guide,
Who gives the foe's possessions to the worshipper.

---

14 *Son of Aṣva:* i. e. of Vyaṣva, the Ṛishi Visvamanâs.

20 *Who keeps no cattle back:* either literally who aids his worshippers to win cattle in their raids and gives them all the booty; or, who sends forth all the kine or rays of light that he has recovered from the powers of darkness. According to Sâyaṇa, 'who rejects no praise.'

23 Now, son of Vyaśva, praise thou him who to the tenth time still is new,
The very wise, whom living men must glorify.
24 Thou knowest, Indra, thunder-armed, how to avoid destructive powers,
As one secure from pitfalls each returning day.
25 O Indra, bring that aid wherewith of old, most wondrous! thou didst slay
His foes for active Kutsa: send it down to us.
26 So now we seek thee fresh in might, most wonderful in act! for gain:
For thou art he who conquers all our foes for us.
27 Who will set free from ruinous woe, or Ârya on the seven streams:
O valiant hero, bend the Dâsa's weapon down.
28 As to Varosushâman thou broughtest great riches, for their gain,
To Vyaśva's sons, blest lady, borne by noble mares!
29 Let Nârya's sacrificial meed reach Vyaśva's Soma-bearing sons:
In hundreds and in thousands be the great reward.

---

23 *Who to the tenth time still is new:* continually renews his liberality to us. This seems to be the meaning of the *daśamam navam* (tenth new) of the text. Sâyaṇa explains differently: "who is the tenth (of the pervading vital principles), the adorable."

24 *Destructive powers:* the plural of Nirṛiti, Death or Destruction. I adopt Professor Ludwig's interpretation of the second line.

27 *Ârya on the seven streams:* from any Âryan enemy in the land of the Seven Rivers, probably the Indus, the five rivers of the Panjâb, and the Kubhâ. See Vol. I. p. 58.

28 *Varosushâman:* see VIII. 23. 28. *Blest lady:* Ushas or Dawn is addressed.

29 *Nârya's sacrificial meed:* Nârya appears to be the name of the institutor of the sacrifice.

30 If one should ask thee, Where is he who sacrificed?
Whither lookest thou?
Like Vala he hath passed away and dwelleth now on Gomatî.

HYMN XXV. Mitra-Varuṇa.

I WORSHIP you who guard this All, gods holiest among the gods,
You, faithful to the Law, whose power is sanctified.
2 So, too, like charioteers are they, Mitra and mightiest Varuṇa,
Sons high-born from of old, whose holy laws stand fast.
3 These twain, possessors of all wealth, most glorious, for supremest sway
Aditi, mighty mother, true to Law, brought forth.
4 Great Varuṇa and Mitra, gods, Asuras and imperial lords,
True to eternal law proclaim the high decree.

---

30 Professor Luḍwig observes: "This stanza clearly refers to the greatness of the reward given by Nârya and its meaning is: here are so many cows (presented by Nârya) that one might think that, in consequence of the sacrifice, Vala had given up his cows [which he had stolen from the gods, and hidden in a cave], and taken his departure." Ushas says also, "my cows are quite superfluous here, and I will drive them away to some other place." The stanza is addressed to Ushas, and the second line is the answer she is to give to the question contained in the first. *Gomatî:* some affluent of the Indus, which in later times lent its name to the Gomatî, or Gumti, which flows through Oudh and falls into the Ganges.

The Viśvedevas are the deities of stanzas 10—12, and the last triplet, stanzas 22—24, is a Dânastuti or eulogy of the liberality of three princes. The Ṛishi is Viśvamanâs, son of Vyaśva. The metre is Ushṇiḥ, with the variety called Ushṇiggarbhâ (6 + 7 + 11 syllables) in the last stanza, which I have treated uniformly with the rest.

2 *Charioteers:* furtherers of eternal Law. See VII. 66. 12.

5 The offspring of a lofty power, Daksha's two sons exceeding strong,
Who with their wide-spread gifts dwell in the place of food.

6 Ye who have gathered up your gifts, celestial and terrestrial food,
Let your rain come to us fraught with the mist of heaven.

7 The twain, who from the lofty sky seem to look down on herds below,
Holy, imperial lords, are set to be revered.

8 They, true to Law, exceeding strong, have sate them down for sovran rule:
Princes whose laws stand fast, they have obtained their sway.

9 Pathfinders even better than the eye, with unobstructed sight,
Even when they close their lids, observant, they espy.

10 So may the goddess Aditi, may the Nâsatyas guard us well,
The Maruts guard us well, endowed with mighty strength.

11 Do ye, O bounteous gods, protect our dwelling-place by day and night:
With you for our defenders may we go unharmed.

12 May we, unharmed, serve bountiful Vishṇu, the god who slayeth none:
Self-moving Sindhu hear and be the first to mark.

---

5 *Daksha's two sons:* or sons of power or energy, according to Sâyaṇa. Daksha, as a creative power, is frequently associated with Aditi. *Place of food:* heaven from which the food-producing rain comes.

12 *Sindhu:* the Indus. According to Sâyaṇa, Vishṇu who causes wealth to flow to his worshippers.

13 This sure protection we elect, desirable and reaching far,
Which Mitra, Varuṇa, and Aryaman afford.

14 And may the Sindhu of the floods, the Maruts, and the Aṣvin pair,
Boon Indra, and boon Vishṇu have one mind with us.

15 Because these warring heroes stay the enmity of every foe,
As the fierce water-flood repels the furious ones.

16 Here this one god, the lord of men, looks forth exceeding far and wide:
And we, for your advantage, keep his holy laws.

17 We keep the old accustomed laws, the statutes of supremacy,
The long-known laws of Mitra and of Varuṇa.

18 He who hath measured with his ray the boundaries of heaven and earth,
And with his majesty hath filled the two worlds full,

19 Sûrya hath spread his light aloft up to the region of the sky,
Like Agni all aflame when gifts are offered him.

20 With him who sits afar the word is lord of food that comes from kine,
Controller of the gift of unempoisoned food.

21 So unto Sûrya, Heaven, and Earth, at morning and at eve I speak.
Bringing enjoyments ever rise thou up for us.

---

20 Varuṇa has only to command and men have milk and wholesome food. Sâyaṇa explains differently: "Raise your voice in the spacious hall of sacrifice to him who is lord over food derived from cattle."—Wilson.

21 *Thou:* Sûrya, that is, according to Sâyaṇa, Mitra and Varuṇa in Sûrya's shape.

22 From Ukshaṇyâyana a bay, from Harayâṇa a white steed,
And from Sushâman we obtained a harnessed car.
23 These two shall bring me further gain of troops of tawny-coloured steeds,
The carriers shall they be of active men of war.
24 And the two sages have I gained who hold the reins and bear the whip,
And the two great strong coursers, with my newest song.

HYMN XXVI. Aṣvins.

I CALL your chariot to receive united praise mid princely men,
Strong gods who pour down wealth, of never-vanquished might!
2 Ye to Varosushâman come, Nâsatyas, for this glorious rite,
With your protecting aid, strong gods, who pour down wealth.

---

22 *Sushâman:* here without *Varo*, the prefix or interjection or whatever it may be. See VIII. 23. 28.

23 *These two:* horses.

24 *Two sages: viprâ:* the meaning is uncertain. According to Sâyaṇa the word is an epithet of 'coursers': 'sagacious.'—Wilson. Professor Ludwig thinks that the grooms (probably enslaved enemies) are ironically called sages, or, as he translates, Brâhmans. Dr. Muir translates the stanza differently: "I have celebrated at the same time with a new hymn, these two sages and mighty [princes], strong, swift, and carrying whips." But this rendering has little to recommend it.

Vâyu, god of wind, is the deity of stanzas 20—25. The Ṛishi is Viṣvamanâs, son of Vyaṣva. The metres are Gâyatrî in stanzas 16, 19, 21, 25; Anushṭup in 20; and Ushṇiḥ in the rest of the hymn.

1 *Princely men:* the *Sûris* or institutors of the sacrifice.

2 *Varosushâman:* see VIII. 23. 28.

3 So with oblations we invoke you, borne by noble mares, to-day,
When night hath passed, O ye who send us plenteous food.

4 O Aṣvins, heroes, let your car, famed, best to travel, come to us,
And, for his glory, mark your zealous servant's lauds.

5 Aṣvins, who send us precious gifts, even when offended, think of him:
For ye, O Rudras, lead us safe beyond our foes.

6 For, wonder-workers, with fleet steeds ye fly in order round this All,
Stirring our thoughts, ye lords of splendour, honey-hued.

7 With all-sustaining opulence, Aṣvins, come hitherward to us,
Ye rich and noble heroes, ne'er to be o'erthrown.

8 To welcome this mine offering, O ye Indralike Nâsatyas, come
As gods of best accord this day with other gods.

9 For we, like Vyaṣva, lifting up our voice like oxen, call on you:
With all your loving-kindness, sages, come to us.

10 O Ṛishi, laud the Aṣvins well. Will they not listen to thy call?
Will they not burn the Paṇis who are nearer them?

11 O heroes, listen to the son of Vyaṣva, and regard me here,
Varuṇa, Mitra, Aryaman, of one accord.

12 Gods whom we yearn for, of your gifts, of what ye bring to us, bestow
By princes' hands on me, ye mighty, day by day.

---

5 *Rudras:* bright gods.

6 *Honey-hued: madhuvarṇâ:* 'of fascinating complexion.'—Wilson.

13 Him whom your sacrifices clothe, even as a woman with her robe,
The Aṣvins help to glory honouring him well.
14 Whoso regards your care of men as succour widest in its reach,
About his dwelling go, ye Aṣvins, loving us.
15 Come to us ye who pour down wealth, come to the home which men must guard:
Like shafts, ye are made meet for sacrifice by song.
16 Most fetching of all calls, the laud, as envoy, heroes, called to you:
Be it your own, O Aṣvin pair.
17 Be ye in yonder sea of heaven, or joying in the home of food,
Listen to me, immortal ones.
18 This river with his lucid flow attracts you, more than all the streams,—
Even Sindhu with his path of gold.
19 O Aṣvins, with that glorious fame come, hither, through our brilliant song,
Come ye whose ways are marked with light.
20 Harness the steeds who draw the car, O Vasu, bring the well-fed pair.
O Vâyu, drink thou of our meath: come unto our drink-offerings.
21 Wonderful Vâyu, lord of Right, thou who art Twashṭar's son-in-law,
Thy saving succour we elect.

---

15 *Like shafts:* as arrows are sharpened for their work, so the Aṣvins are prepared for the sacrifice by the Ṛishi's hymn. The word *vishudruhâ*, explained by Sâyaṇa as two arrows, is difficult, and other readings and explanations have been suggested.

18 *With his lucid flow: ṣvetayâvarî:* taken by Sâyaṇa as the name of a river.

21 *Twashṭar's son-in-law:* the commentetors give no satisfactory explanation. Saraṇyû, Twashṭar's daughter, was the wife of Vivasvân, who cannot be identified with Vâyu.

22 To Twashṭar's son-in-law we pray for wealth whereof he hath control:
For glory we seek Vâyu, men with juice effused.

23 From heaven, auspicious Vayû, come; drive hither with thy noble steeds:
Come on thy mighty car with wide-extending seat.

24 We call thee to the homes of men, thee wealthiest in noble food,
And liberal as a press-stone borne upon a horse.

25 So, glad and joyful in thine heart, do thou, god, Vâyu, first of all
Vouchsafe us water, strength, and thought.

HYMN XXVII. Viśvedevas.

Chief priest is Agni at the laud, as stones and grass at sacrifice:
With song I seek the Maruts, Brahmaṇaspati, gods for help much to be desired.

2 I sing to cattle and to Earth, to trees, to Dawns, to Night, to plants.
O all ye Vasus, ye possessors of all wealth, be ye the furtherers of our thoughts.

---

24 The second line is difficult. The press-stone which produces the Soma-juice which makes the gods bountiful is regarded as a type of liberality, but why it is called *aśvapṛishṭham*, literally, horse-backed, is not clear.

The Ṛishi is Manu Vaivasvata or son of Vivasvân. The metres are Bṛihatî and Satobṛihatî in alternate stanzas.

1 *Chief priest:* according to Sâyaṇa, *purohitaḥ* here is taken in its primary sense of 'placed in front,' that is, set by the priests on the *uttaravedî* or northern altar or fire-receptacle. *The laud: uktha:* a kind of religious service consisting of the recitation of certain eulogistic verses.

2 *I sing to:* or I glorify, in order that I may win or propitiate them.

3 Forth go, with Agni, to the gods our sacrifice of ancient use,
To the Âdityas, Varuṇa whose law stands fast, and the all-lightening Marut troop.

4 Lords of all wealth, may they be strengtheners of man, destroyers of his enemies.
Lords of all wealth, do ye, with guards which none may harm, preserve our dwelling free from foes.

5 Come to us with one mind to-day, come to us all with one accord,
Maruts with holy song, and, goddess Aditi, mighty one, to our house and home.

6 Send us delightful things, ye Maruts, on your steeds: come ye, O Mitra, to our gifts.
Let Indra, Varuṇa, and the Âdityas sit, swift heroes, on our sacred grass.

7 We who have trimmed the grass for you, and set the banquet in array,
And pressed the Soma, call you, Varuṇa, like men, with sacrificial fires aflame.

8 O Maruts, Vishṇu, Aṣvins, Pûshan, haste away with minds turned hitherward to me.
Let the strong Indra, famed as Vṛitra's slayer, come first with the winners of the spoil.

9 Ye guileless gods, bestow on us a refuge strong on every side,
A sure protection, Vasus, unassailable from near at hand or from afar.

10 Kinship have I with you, and close alliance, O ye gods, destroyers of our foes.
Call us to our prosperity of former days, and soon to new felicity.

---

6 *Come ye, O Mitra:* Varuṇa and Aryaman being understood.

7 *Like men: manushvat:* or after the manner of Manus.

11 For now have I sent forth to you, that I may win a fair reward,
Lords of all wealth, with homage, this my song of praise like a milch-cow that faileth not.

12 Excellent Savitar hath mounted up on high for you, ye sure and careful guides.
Bipeds and quadrupeds, with several hopes and aims, and birds have settled to their tasks.

13 Singing their praise with godlike thought let us invoke each god for grace,
Each god to bring you help, each god to strengthen you.

14 For of one spirit are the gods with mortal man, co-sharers all of gracious gifts.
May they increase our strength hereafter and to-day, providing ease and ample room.

15 I laud you, O ye guileless gods, here where we meet to render praise.
None, Varuṇa and Mitra, harms the mortal man who honours and obeys your laws.

16 He makes his house endure, he gathers plenteous food who pays obedience to your will.
Born in his sons anew he spreads as Law commands, and prospers every way unharmed.

17 E'en without war he gathers wealth, and goes his way on pleasant paths,
Whom Mitra, Varuṇa, and Aryaman protect, sharing the gift, of one accord.

---

11 *Like a milch-cow that faileth not:* the meaning of *anyâm* here is somewhat uncertain. Sâyaṇa explains it by *adṛishṭapûrvâm*, unprecedented, and Prof. Grassmann by 'a stream that never dries up.' I have adopted Prof. Ludwig's interpretation.

12 *Ye sure and careful guides: supraṇîtayaḥ:* 'Devoutly praised (Maruts).'—W.

18 E'en on the plain for him ye make a sloping path, an easy way where road is none:
And far away from him the ineffectual shaft must vanish, shot at him in vain.

19 If ye appoint the rite to-day, kind rulers, when the sun ascends,
Lords of all wealth, at sunset or at waking-time, or be it at the noon of day,

20 Or, Asuras, when ye have sheltered the worshipper who goes to sacrifice, at eve,
May we, O Vasus, ye possessors of all wealth, come then into the midst of you.

21 If ye to-day at sunrise, or at noon, or in the gloom of eve,
Lords of all riches, give fair treasure to the man, the wise man who hath sacrificed,

22 Then we, imperial rulers, claim of you this boon, your wide protection, as a son.
May we, Âdityas, offering holy gifts, obtain that which shall bring us better still.

HYMN XXVIII. Viśvedevas.

The thirty gods and three besides, whose seat hath been the sacred grass,
From time of old have found and gained.

2 Varuṇa, Mitra, Aryaman, Agnis, with consorts, sending boons,
To whom our Vashaṭ! is addressed:

The Ṛishi is Mann Vaivasvata. The metre is Gâyatrî, with the exception of stanza 4 where it is Pura-ushṇiḥ (12 + 8 + 8.)

1 *Thirty gods and three:* see I. 139. 11.

2 *Agnis:* Agni in his various forms and under different names.
With consorts: with the Gnâs, celestial dames, wives of the gods.
Vashaṭ! the exclamation made when the oblation is offered.

3 These are our guardians in the west, and northward here, and in the south,
And on the east, with all the tribe.

4 Even as the gods desire so verily shall it be. None minisheth this power of theirs,
No demon, and no mortal man.

5 The Seven carry seven spears; seven are the splendours they possess,
And seven the glories they assume.

HYMN XXIX. Viṣvedevas.

One is a youth brown, active, manifold: he decks the golden one with ornament.

2 Another, luminous, occupies the place of sacrifice, sage, among the gods.

3 One brandishes in his hand an iron knife, firm, in his seat amid the deities.

4 Another holds the thunderbolt, wherewith he slays the Vṛitras, resting in his hand.

---

4 *No demon and no mortal man:* or no mortal who presents no offerings to the gods.

5 *The Seven:* the Maruts, seven, or seven times nine, or seven times seven in number. Sâyaṇa mentions the legend of their birth, which will be found in the *Râmâyaṇa*, Book I., Cantos 46, 47. The meaning is merely that the Maruts carry lances, that is, their lightnings, and are splendidly adorned. See I. 37. The connexion of this stanza with the preceding is not obvious.

The Ṛishi is Manu Vaivasvata, or Kaṣyapa, the son of Marîchi. The metre is Dvipadâ Virâj (10 + 10).

One: Soma. "The yellow Soma-juice is itself an ornament to the gold on the finger (Atharvaveda, V. XVIII. 3. 18. hiraṇyapâvâḥ) of the priest."—L. According to others, Soma as the Moon is intended, who 'decorates (himself) with golden ornaments.'—Wilson.

2 *Another, luminous:* Agni.

3 *One brandishes:* Twashṭar, as the artificer of the gods.

4 *Another holds the thunderbolt:* Indra.

5 Another bears a pointed weapon: bright is he, and strong, with healing medicines.
6 Another, thief-like, watches well the ways, and knows the places where the treasures lie.
7 Another with his mighty stride hath made three steps where deities rejoice themselves.
8 Two with one dame ride on with wingèd steeds, and journey forth like travellers on their way.
9 Two, highest, in the heavens have set their seat, worshipped with holy oil, imperial kings.
10 Some, singing lauds, conceived the Sâma-hymn, great hymn whereby they caused the Sun to shine.

HYMN XXX. Viṣvedevas.

Not one of you, ye gods, is small, none of you is a feeble child:
All of you, verily, are great.
2 Thus be ye lauded, ye destroyers of the foe, ye three-and-thirty deities,
The gods of man, the holy ones.
3 As such defend and succour us, with benedictions speak to us:
Lead us not from our fathers' and from Manu's path into the distance far away.

---

5 *Another:* Rudra. See I. 43. 4.
6 *Another:* Pûshan. See I. 42.
7 *Another with his mighty stride:* Vishṇu.
8 *Two with one dame:* the Aṣvins with Sûryâ. See I. 116. 17.
9 *Two, highest:* Mitra and Varuṇa.
10 *Some, singing lauds:* the Angirasas, or, according to Sâyaṇa, the Atris.

The Ṛishi is Manu Vaivasvata. The metres are Gâyatrî in stanza 1, Pura-ushṇiḥ in 2, Bṛihatî in 3, and Anushṭup in 4.

2 *Three-and-thirty deities:* see I. 139. 11. *The gods of man:* or, gods whom Manu worshipped, which interpretation is supported by stanza 3.

4 Ye deities who stay with us, and all ye gods of all mankind,
Give us your wide protection, give shelter for cattle and for steed.

HYMN XXXI. Various Deities.

THAT Brahman pleases Indra well, who worships, sacrifices, pours
Libation, and prepares the meal.
2 Śakra protects from woe the man who gives him sacrificial cake,
And offers Soma blent with milk.
3 His chariot shall be glorious, sped by gods, and mighty shall he be,
Subduing all hostilities.
4 Each day that passes, in his house flows his libation, rich in milk,
Exhaustless, bringing progeny.
5 O gods, with constant draught of milk, husband and wife with one accord
Press out and wash the Soma-juice.
6 They gain sufficient food: they come united to the sacred grass,
And never do they fail in strength.

---

4 *Who stay with us:* or are present at this sacrifice.

The deities of stanzas 1—4 are the praises of the *yajamâna* or institutor of the sacrifice; of 5—9, the *yajamâna* and his wife; of 10—18, benedictions addressed to the pair. The Ṛishi is Manu Vaivasvata. The metres are Anushṭup in stanzas 9, 14; Pâdanichṛit in 10; Pankti in 15—18; and Gâyatrî in the rest.

1 *Brahman:* here any pious worshipper, not one of the regular professional priests, but the institutor of sacrifice who during the ceremony may be regarded as their chief.

Prepares the meal: paśupuroḍâśâdikam pachati: S. 'cooks the cake which is an essential part of the animal sacrifice, etc.'

7 Never do they deny or seek to hide the favour of the gods:
They win high glory for themselves.
8 With sons and daughters by their side they reach their full extent of life,
Both decked with ornaments of gold.
9 Serving the immortal one with gifts of sacrificial meal and wealth,
They satisfy the claims of love and pay due honour to the gods.
10 We claim protection from the Hills, we claim protection of the Floods,
Of him who stands by Vishṇu's side.
11 May Pûshan come, and Bhaga, lord of wealth, all-bounteous, for our weal:
Broad be the path that leads to bliss:
12 Aramati, and, free from foes, Viṣva with spirit of a god,
And the Âdityas' peerless might.
13 Seeing that Mitra, Aryaman, and Varuṇa are guarding us,
The paths of Law are fair to tread.

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9 *The immortal one: amṛitâya:* Agni, or the immortal (host), that is, the gods in general. According to Sâyaṇa, 'that they may obtain immortality (in their sons and descendants).' *They satisfy:* this *pâda* is considered by some, on metrical and other grounds, to be an interpolation. According to Professor Pischel (*Vedische Studien, p. 178*), the half-line refers to the beating and preparation of the rough stalks of the Soma-plant.

10 *Of him who stands by Vishṇu's side:* of Vishṇu and his associate Indra.—L.

12 *Aramati:* the Genius of Devotion. *Viṣva:* Dyaus?—L. 'All the worshippers,' according to Sâyaṇa.

14 I glorify with song, for wealth, Agni the god, the first of you.
We honour as a well-loved friend the god who prospereth our fields.

15 As in all frays the hero, so swift moves his car whom gods attend.
The man who, sacrificing, strives to win the heart of deities will conquer those who worship not.

16 Ne'er are ye injured, worshipper, presser of juice, or pious man.
The man who, sacrificing, strives to win the heart of deities will conquer those who worship not.

17 None in his action equals him, none holds him far or keeps him off.
The man who, sacrificing, strives to win the heart of deities will conquer those who worship not.

18 Such strength of heroes shall be his, such mastery of fleet-foot steeds.
The man who, sacrificing, strives to win the heart of deities will conquer those who worship not.

HYMN XXXII. Indra.

KAṆVAS, tell forth with song the deeds of Indra, the impetuous,
Wrought in the Soma's wild delight.

2 Strong god, he slew Anarśani, Śribinda, Pipru, and the slave
Ahîśuva, and loosed the floods.

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14 *Who prospereth our fields: kshetrasâdhasam:* Sâyaṇa explains *kshetra* (the modern Hindî *khet*, a field), as sacrifice: 'the bountiful perfecter of the sacrifice.'—Wilson.

The Ṛishi is Medhâtithi of the family of Kaṇva. The metre is Gâyatrî.

1 *The impetuous: ṛijîshiṇaḥ:* 'the drinker of the stale *Soma*.'—Wilson.

2 *The slave:* the Dâsa, fiend, or savage. All the names are names of demons of drought, of whom Pipru has been mentioned frequently in preceding Books.

3 Thou broughtest down the dwelling-place, the height of lofty Arbuda.
That exploit, Indra, must be famed.

4 Bold, to your famous Soma I call the fair-visored god for aid,
Down like a torrent from the hill.

5 Rejoicing in the Soma-draughts, hero, burst open, like a fort,
The stall of horses and of kine.

6 If my libation gladdens, if thou takest pleasure in my laud,
Come with thy godhead from afar.

7 O Indra, lover of the song, the singers of thy praise are we:
O Soma-drinker, quicken us.

8 And, taking thy delight with us, bring us still undiminished food:
Great is thy wealth, O Maghavan.

9 Make thou us rich in herds of kine, in steeds, in gold: let us exert
Our strength in sacrificial gifts.

10 Let us call him to aid whose hands stretch far, to whom high laud is due,
Who worketh well to succour us.

11 He, Ṣatakratu, even in fight acts as a Vṛitra-slayer still:
He gives his worshippers much wealth.

12 May he, this Ṣakra, strengthen us, boon god who satisfies our needs,
Indra, with all his saving helps.

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3 *Arbuda:* see Vol. I., Index.

4 *Like a torrent from the hill:* 'as (a traveller invokes) the water from a cloud.'—Wilson.

11 *Ṣatakratu:* lord of a hundred powers.

12 *Ṣakra:* the mighty.

13 To him, the mighty stream of wealth, the Soma-presser's rescuing friend,
To Indra sing your song of praise;
14 Who bringeth what is great and firm, who winneth glory in his wars,
Lord of vast wealth through power and might.
15 There liveth none to check or stay his energies and gracious deeds:
None who can say, He giveth not.
16 No debt is due by Brahmans now, by active men who press the juice:
Well hath each Soma-draught been paid.
17 Sing ye to him who must be praised, say lauds to him who must be praised,
Bring prayer to him who must be praised.
18 May he, unchecked, strong, meet for praise, bring hundreds, thousands forth to light,
Indra who aids the worshipper.
19 Go with thy godlike nature forth, go where the folk are calling thee:
Drink, Indra, of the drops we pour.
20 Drink milky draughts which are thine own, this too which was with Tugrya once,
This is it, Indra, that is thine.
21 Pass him who pours libations out in angry mood or after sin:
Here drink the juice we offer thee.

---

16 The Brahmans or worshippers have, by offering libations, discharged their obligations to the gods, and the gods have repaid them, or will soon repay them for their offerings.

18 *Hundreds, thousands:* countless treasures for us to enjoy.

20 *Which was with Tugrya:* like that which thy favourite Bhujyu (see Vol. I., Index) formerly offered thee.

22 Over the three great distances, past the five peoples go thy way,
O Indra, noticing our voice.

23 Send forth thy ray like Sûrya: let my songs attract thee hitherward
Like waters gathering to the vale.

24 Now to the hero fair of check, Adhvaryu, pour the Soma forth:
Bring of the juice that he may drink:

25 Who cleft the water-cloud in twain, loosed rivers for their downward flow,
And set the ripe milk in the kine.

26 He, meet for praise, slew Vṛitra, slew Ahîṣuva, Ûrṇavâbhi's son,
And pierced through Arbuda with frost.

27 To him your matchless mighty one, unconquerable conqueror,
Sing forth the prayer which gods have given.

28 Indra, who in the wild delight of Soma-juice considers well
All holy laws among the gods.

29 Hither let these thy bays who share thy banquet, steeds with golden manes,
Convey thee to the feast prepared.

30 Hither, O thou whom many laud, the bays whom Priyamedha praised
Shall bring thee to the Soma-draught.

---

22 *The three great distances:* the space in front of thee, behind thee, and at thy side. *Noticing our voice:* hearing and attending to our invocations. Come to us who are thy true worshippers, and pass by others who worship thee in the hope of being avenged upon their enemies or of obtaining pardon for some sin.

26 *Ûrṇavâbhi's son:* Aurṇavâbha: a demon of drought. *With frost:* making the piercing cold of winter his weapon.

HYMN XXXIII.

Indra.

We compass thee like waters, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round thee, O Vṛitra-slayer, sit.

2 Men, Vasu! by the Soma, with lauds call thee to the foremost place:
When comest thou athirst unto the juice as home, O Indra, like a bellowing bull?

3 Boldly, bold hero, bring us spoil in thousands for the Kaṇvas' sake:
O active Maghavan, with eager prayer we crave the yellow-hued with store of kine.

4 Medhyâtithi, to Indra sing, drink of the juice to make thee glad.
Close-knit to his bay steeds, bolt-armed, beside the juice is he: his chariot is of gold.

5 He who is praised as strong of hand both right and left, most wise and bold:
Indra who, rich in hundreds, gathers thousands up, honoured as breaker-down of forts.

6 The bold of heart whom none provokes, who stands in bearded confidence;
Much-lauded, very glorious, overthrowing foes, strong helper, like a bull with might.

The Ṛishi is Medhyâtithi. The metres are Gâyatrî in stanzas 16—18, Anushṭup in 19, and Bṛihatî in the rest.

1 The construction is difficult and the comparison is not obvious. *The filter:* or woollen strainer through which the Soma-juice is run to purify it.

2 *As home:* as familiar to thee as thine own home.

3 *The yellow-hued:* there is no substantive, but gold must be intended.

6 *In bearded confidence:* a conjectural paraphrase. *Śmaśrushu* (in (his) beard) is said by Sâyaṇa to mean here 'in combats,' that is, perhaps, as Professor Ludwig suggests, among ranks of men bristling with spears. But this can hardly be the meaning of the word which "is probably an idiomatic expression for the fierce look of a warrior who challenges the foe."—L.

7 Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked god who, joying in the draught, breaks down the castles in his strength.

8 As a wild elephant rushes on, this way and that way, mad with heat,
None may compel thee, yet come hither to the draught: thou movest mighty in thy power.

9 When he, the mighty, ne'er o'erthrown, stedfast, made ready for the fight,
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.

10 Yea, verily, thou art a bull, with a bull's rush, whom none may stay:
Thou, mighty one, art celebrated as a bull, famed as a bull both near and far.

11 Thy reins are very bulls in strength, bulls' strength is in thy golden whip.
Thy car, O Maghavan, thy bays are strong as bulls: thou, Śatakratu, art a bull.

12 Let the strong presser press for thee. Bring hither, thou straight-rushing bull.
The mighty makes the mighty run in flowing streams for thee whom thy bay horses bear.

13 Come, thou most potent Indra, come to drink the savoury Soma-juice.
Maghavan, very wise, will quickly come to hear the songs, the prayer, the hymns of praise.

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8 *Mad with heat:* that is, *mast*, or as corruptly spelt, *must*.

10 *Thou art bull: vṛishâ:* or strong and mighty. As has been observed before, some of the Vedic poets delight in the repetition of this word and its derivatives.

11 *Golden whip:* the lightning, with which Indra lashes the clouds, his horses.

12 *The mighty makes the mighty run:* the priest makes the Soma-juice flow.

14 When thou hast mounted on thy car let thy yoked bay steeds carry thee
Past other mens' libations, lord of hundred powers, thee, Vṛitra-slayer, thee our friend.

15 O thou most lofty one, accept our laud as nearest to thine heart.
May our libations be most sweet to make thee glad, O Soma-drinker, heavenly lord.

16 Neither in thy decree nor mine, but in another's, he delights,—
The man who brought us unto this.

17 Indra himself hath said, The mind of woman brooks not discipline,
Her intellect hath little weight.

18 His pair of horses dropping down joy-giving beverage, draw his car:
High-lifted is the stallion's pole.

19 Cast down thine eyes and look not up. More closely set thy feet. Let none
See what thy garment veils, for thou, a Brahman, hast become a dame.

HYMN XXXIV. Indra.

COME hither, Indra, with thy bays, come thou to Kaṇva's eulogy.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

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16 The last four stanzas of the hymn are not very intelligible, nor is their connexion with the preceding verses obvious. Stanzas 16 and 18 appear to be spoken by a woman and 17 by a man. Stanza 19 is said to be addressed by Indra to Âsanga son of Playoga who had been changed to a woman by the imprecation of the gods, and who was afterwards restored to manhood.

The Ṛishi is Nipâtithi of the family of Kaṇva, but stanzas 16—18 are ascribed in the Index to the thousand Vasurochishas who are said to have been a division of the family of Angiras. The metre is Anushṭup in stanzas 1—15, and Gâyatrî in 16—18.

1 The exact meaning of the second line, which is the burden of the first fifteen stanzas, is obscure. *Ye* probably means Indra's

2 May the stone draw thee as it speaks, the Soma-stone with ringing voice.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

3 The stones' rim shakes the Soma here like a wolf worrying a sheep.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

4 The Kaṇvas call thee hitherward for succour and to win the spoil.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

5 I set for thee, as for the strong, the first draught of the juices shed.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

6 Come with abundant blessings, come with perfect care to succour us.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

7 Come, lord of lofty thought, who hast infinite wealth and countless aids.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

8 Adorable mid gods, the priest good to mankind shall bring thee near.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

9 As wings the falcon, so thy bays rushing in joy shall carry thee.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

---

horses, and *god bright by day! (divâvaso)* Indra himself; that is, ye, horses, and thou, Indra, have gone to heaven. The scholiast offers two different explanations, in one case boldly altering two words of the text. See Wilson's Translation, Note.

8 *The priest good to mankind:* or, the invoking priest, invoker or herald established by Manu, namely Agni.

10 Come from the enemy to us, to Svâhâ! and the Soma-draught.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

11 Come hither with thine ear inclined to hear, take pleasure in our lauds.
Ye by command of yonder Dyaus! god bright by day! have gone to heaven.

12 Lord of well-nourished horses, come with well-fed steeds alike in hue.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

13 Come hither from the mountains, come from regions of the sea of air.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

14 Disclose to us, O hero, wealth in thousands both of kine and steeds.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

15 Bring riches hitherward to us in hundreds, thousands, myriads.
Ye by command of yonder Dyaus, god bright by day! have gone to heaven.

16 The thousand steeds, the mightiest troop, which we and Indra have received
From Vasurochis as a gift,

17 The brown that match the wind in speed, and bright bay coursers fleet of foot,
Like suns, resplendent are they all.

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10 *Svâhâ:* an exclamation used in sacrifice; Ave! or Hail!

16 *Vasurochis: vasurochishaḥ* is probably the ablative singular, and not the nominative plural, of the name of the institutor of the sacrifice. Professor Wilson, following Sâyaṇa, translates: "We, the thousand Vasurochishas, and Indra (our leader), when we obtain vigorous herds of horses,—."

18 Mid the Pârâvata's rich gifts, swift steeds whose wheels run rapidly,
I seemed to stand amid a wood.

HYMN XXXV.

Aṣvins.

With Agni and with Indra, Vishṇu, Varuṇa, with the Âdityas, Rudras, Vasus, closely leagued;
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, drink the Soma-juice.

2 With all the Holy Thoughts, all being, mighty ones! in close alliance with the Mountains, Heaven, and Earth;
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, drink the Soma-juice.

3 With all the deities, three times eleven, here, in close alliance with the Maruts, Bhṛigus, Floods;
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, drink the Soma-juice.

4 Accept the sacrifice, attend to this my call: come nigh, O ye twain gods, to all libations here.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, bring us strengthening food.

5 Accept our praise-song as a youth accepts a maid. Come nigh, O ye twain gods, to all libations here.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, bring us strengthening food.

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18 *The Pârâvata* is Vasurochis. The Pârâvatas are probably the παραιηται of Ptolemy, who were settled northwards of Arachosia.—L.

The Ṛishi is Ṣyâvâṣva of the family of Atri. The metres are Uparishṭâjjyotis (8 × 4 + 11 or 12, i. e. 43 or 44 syllables) in stanzas 1—21; Pankti in 22, 24; and Mahâbṛihatî in 23.

5 *A youth:* literally, two youths. "As youths are delighted (by the voices) of maidens."—Wilson.

6 Accept the songs we sing, accept the solemn rite.
Come nigh, O ye twain gods, to all libations here.
Accordant, of one mind with Sûrya and with Dawn,
O Aṣvins, bring us strengthening food.

7 Ye fly as starlings fly unto the forest trees; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Sûrya and with Dawn, come thrice, O Aṣvins, to our home.

8 Ye fly like swans, like those who travel on their way; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Sûrya and with Dawn, come thrice, O Aṣvins, to our home.

9 Ye fly to our oblation like a pair of hawks; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Sûrya and with Dawn, come thrice, O Aṣvins, to our home.

10 Come hitherward and drink and satisfy yourselves, bestow upon us progeny and affluence.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, grant us vigorous strength.

11 Conquer your foes, protect us, praise your worshippers; bestow upon us progeny and affluence.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, grant us vigorous strength.

12 Slay enemies, animate men whom ye befriend; bestow upon us progeny and affluence.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, grant us vigorous strength.

13 With Mitra, Varuṇa, Dharma, and the Maruts in your company approach unto your praiser's call.
Accordant, of one mind with Sûrya and with Dawn, and with the Âdityas, Aṣvins! come.

---

8 Ye come eagerly to the Soma as thirsty *hansas* (geese or flamingoes) travellers, and buffaloes hasten to the water.

13 *Dharma:* Right, Justice, Law, Virtue or Duty personified.

14 With Vishṇu and the Angirasas attending you, and with the Maruts come unto your praiser's call.
Accordant, of one mind with Sûrya and with Dawn, and with the Âdityas, Aṣvins! come.

15 With Ṛibhus and with Vâjas, O ye mighty ones, leagued with the Maruts come ye to your praiser's call.
Accordant, of one mind with Sûrya and with Dawn, and with the Âdityas, Aṣvins! come.

16 Give spirit to our prayer and animate our thoughts; slay ye the Râkshasas and drive away disease.
Accordant, of one mind with Sûrya and with Dawn, the presser's Soma, Aṣvins! drink.

17 Strengthen the ruling power, strengthen the men of war; slay ye the Râkshasas and drive away disease.
Accordant, of one mind with Sûrya and with Dawn, the presser's Soma, Aṣvins! drink.

18 Give strength unto the milch-kine, give the people strength, slay ye the Râkshasas and drive away disease.
Accordant, of one mind with Sûrya and with Dawn, the presser's Soma, Aṣvins! drink.

19 As ye heard Atri's earliest eulogy, so hear Ṣyâvâṣva, Soma-presser, ye who reel in joy.
Accordant, of one mind with Sûrya and with Dawn, drink juice, O Aṣvins, three days old.

20 Further like running streams Ṣyâvâṣva's eulogies who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Sûrya and with Dawn, drink juice, O Aṣvins, three days old.

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17 *The ruling power: kshatram:* hence *Kshatriya*, a man of the princely or military order.

18 *The people: viṣas:* hence *Vaisya*, a man of the mercantile class or order.

19 *Atri's:* as he was the progenitor of the Ṛishi of the Hymn. See Vol. I., Index.

21 Seize, as ye grasp the reins, Ṣyâvâṣva's solemn rites who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Sûrya and with Dawn, drink juice, O Aṣvins, three days old.

22 Drive down your chariot hitherward: drink ye the Soma's savoury juice.
Approach, ye Aṣvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

23 When sacrifice which tells our reverence hath begun, heroes! to drink the gushing juice,
Approach, ye Aṣvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

24 Sate you with consecrated drink, with juice effused, ye deities.
Approach, ye Aṣvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

HYMN XXXVI. Indra.

Thou helpest him whose grass is trimmed, who sheds the juice, O Ṣatakratu, drink Soma to make thee glad,
The share which they have fixed for thee, thou, Indra, victor o'er all hosts and space, begirt with Maruts, lord of heroes, winner of the floods.

2 Maghavan, help thy worshipper: let him help thee. O Ṣatakratu, drink Soma to make thee glad,

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21 *Solemn rites:* that is, the oblations presented thereat.

24 *Consecrated drink:* libations offered with the sacrificial exclamation Svâhâ! Ave! or Hail!

The Ṛishi is Ṣyâvâṣva. The metre is Ṣakvarî (14 × 4, or 56 syllables) in stanzas 1—6, and Mahâpankti (12 × 4) in 7.

1 *Which they have fixed:* which all the gods have assigned.

And space, begirt: or, and wide space, girt. *The floods:* the waters of heaven, the rain.

2 *Let him help thee:* according to Sâyaṇa, 'protect thyself (by drinking the Soma).' "The mutual relation between the god and his worshipper is expressed, and the translation 'help thyself' is ridiculous."—L.

The share which they have fixed for thee, thou, Indra, victor o'er all hosts and space, begirt with Maruts, lord of heroes, winner of the floods.

3 Thou aidest gods with food, and that with might aids thee. O Ṣatakratu, drink Soma to make thee glad,
The share which they have fixed for thee, thou, Indra, victor o'er all hosts and space, begirt with Maruts, lord of heroes, winner of the floods.

4 Creator of the heaven, creator of the earth, O Ṣatakratu, drink Soma to make thee glad,
The share which they have fixed for thee, thou, Indra, victor o'er all hosts and space, begirt with Maruts, lord of heroes, winner of the floods.

5 Father of cattle, father of all steeds art thou. O Ṣatakratu, drink Soma to make thee glad,
The share which they have fixed for thee, thou, Indra, victor o'er all hosts and space, begirt with Maruts, lord of heroes, winner of the floods.

6 Stone-hurler, glorify the Atris' hymn of praise. O Ṣatakratu, drink Soma to make thee glad,
The share which they have fixed for thee, thou, Indra, victor o'er all hosts and space, begirt with Maruts, lord of heroes, winner of the floods.

7 Hear thou Ṣyâvâṣva while he pours to thee, as erst thou heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his prayers.

HYMN XXXVII. Indra.

This prayer, and those who shed the juice, in wars with Vṛitra thou holpest, Indra, lord of strength, with all thy succours.

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3 *Food:* sacrificial food. *That:* food, especially in the shape of Soma.

7 *Trasadasyu:* an especial favourite of Indra and the Aṣvins, celebrated for his victories and liberality. See Index.

The Ṛishi is Ṣyâvâṣva. The metres are Atijagatî (13 × 4) in stanza 1, and Mahâpankti in the rest.

O Vṛitra-slayer, from libation poured at noon, drink of the Soma-juice, thou blameless thunderer.

2 Thou mighty conquerer of hostile armaments, O Indra, lord of strength, with all thy saving help;
O Vṛitra-slayer, from libation poured at noon, drink of the Soma-juice, thou blameless thunderer.

3 Sole ruler, thou art sovran of this world of life, O Indra, lord of strength, with all thy saving help;
O Vṛitra-slayer, from libation poured at noon, drink of the Soma-juice, thou blameless thunderer.

4 Thou only sunderest these two consistent worlds, O Indra, lord of strength, with all thy saving help;
O Vṛitra-slayer, from libation poured at noon, drink of the Soma-juice, thou blameless thunderer.

5 Thou art the lord supreme o'er rest and energy, O Indra, lord of strength, with all thy saving help;
O Vṛitra-slayer, from libation poured at noon, drink of the Soma-juice, thou blameless thunderer.

6 Thou helpest one to power, and one thou hast not helped, O Indra, lord of strength, with all thy saving aid;
O Vṛitra-slayer, from libation poured at noon, drink of the Soma-juice, thou blameless thunderer.

7 Hear thou Śyâvâśva while he sings to thee, as erst thou heardest Âtri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his powers.

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4 *Consistent worlds:* there is no substantive in the text, and *lokau* (worlds) is supplied by Sâyaṇa.

5 *Rest and energy:* or peace and war. 'Prosperity and gains.'—Wilson.

6 *To power: ksatrâya:* the rule exercised by princes.

7 Repeated from the preceding hymn with the alteration of two words—*rebhataḥ*, singing, instead of *sunvataḥ*, pouring (libations), and *kshatrâṇi* (princely) powers instead of *brahmâṇi*, prayers, "as if," observes Dr. Muir, "the former *(brahmâṇi,)* contained a reference to the functions of the priest, and the latter to those of the prince."—*O. S. Texts*, I. 263.

HYMN XXXVIII. Indra-Agni.

Ye twain are priests of sacrifice, winners in war and holy works:
Indra and Agni, mark this well.

2 Ye bounteous riders on the car, ye Vṛitra-slayers unsubdued:
Indra and Agni, mark this well.

3 The men with pressing-stones have pressed this meath of yours which gives delight:
Indra and Agni, mark this well.

4 Accept our sacrifice for weal, sharers of praise! the Soma shed:
Indra and Agni, heroes, come.

5 Be pleased with these libations which attract you to our sacred gifts:
Indra and Agni, heroes, come.

6 Accept this eulogy of mine whose model is the Gâyatrî:
Indra and Agni, heroes, come.

7 Come with the early-faring gods, ye who are lords of genuine wealth:
Our Soma, Indra! Agni! drink.

8 Hear ye the call of Atrís, hear Ṣyâvâṣva as he sheds the juice:
Our Soma, Indra! Agni! drink.

9 Thus have I called you to our aid as sages called on you of old:
Our Soma, Indra! Agni! drink.

10 Indra's and Agni's grace I claim, Sarasvatî's associates
To whom this psalm of praise is sung.

The Ṛishi is Ṣyâvâṣva. The metre is Gâyatrî.

1 *Mark this well:* 'hear (the praise) of this (thy worshipper).'—Wilson.

2 *Bounteous: toṣâsâ:* according to Sâyaṇa, 'destroyers (of foes).'

6 *Whose model is the Gâyatrî:* composed in Gâyatrî metre.

7 *Early-faring gods:* "But Thou wast up at break of day."—George Herbert. *Our Soma, Indra! Agni! drink:* literally, 'Indra Agni, to the Soma-draught!

10 *Sarasvatî's associates:* according to Sâyaṇa, 'to whom praise belongs.'

HYMN XXXIX.

Agni.

THE glorious Agni have I praised, and worshipped with the sacred food.

May Agni deck the gods for us. Between both gathering-places he goes on his embassy, the sage. May all the others die away.

2 Agni, burn down the word within their bodies through our newest speech,

All hatreds of the godless, all the wicked man's malignities. Away let the destroyers go. May all the others die away.

3 Agni, I offer hymns to thee, like holy oil within thy mouth.

Acknowledge them among the gods, for thou art the most excellent, Vivasvân's blissful messenger. Let all the others die away.

4 Agni bestows all vital power even as each man supplicates.

He brings the Vasus strengthening gifts, and grants delight, in health and wealth, for every calling on the gods. Let all the others die away.

5 Agni hath made himself renowned by wonderful victorious act.

He is the priest of all the tribes, chosen with sacrificial meeds. He urges deities to receive. Let all the others die away.

The Ṛishi is Nâbhâka of the family of Kaṇva. The metre is Mahâpankti, each stanza containing forty-eight syllables.

1 *Deck the gods for us:* 'brighten the gods with the oblations at our sacrifice.'—Wilson.

Both gathering-places: heaven and earth. *All the others: anyake same:* meaning, according to Sâyaṇa, all our enemies.

2 *All hatred of the godless: arâtîr arâvṇâm* must be read instead of *arâtî rarâvṇâm.*—L.

5 *With sacrificial meeds: dakshiṇâbhiḥ:* his *dakshiṇâs* or honoraria as priest are the oblations which he receives as a god.

6 Agni knows all that springs from gods, he knows the mystery of men.
Giver of wealth is Agni, he uncloses both the doors to us when worshipped with our newest gift. Let all the others die away.

7 Agni inhabiteth with gods and men who offer sacrifice.
He cherisheth with great delight much wisdom, as all things that be, god among gods adorable. May all the others die away.

8 Agni who liveth in all streams, lord of the sevenfold race of men,
Him dweller in three homes we seek, best slayer of the Dasyus for Mandhâtar, first in sacrifice. Let all the others die away.

9 Agni the wise inhabiteth three gathering-places, triply formed.
Decked as our envoy let the sage bring hither and conciliate the thrice eleven deities. Let all the others die away.

10 Our Agni, thou art first among the gods, and first mid living men.
Thou only rulest over wealth. Round about thee, as natural dams, circumfluous the waters run. Let all the others die away.

---

6 *That springs from gods:* the past and the present, while *the mystery of men* is the future.—L. *Both the doors:* of wealth, or, perhaps of heaven also.

8 *Lord of the sevenfold race of men:* perhaps meaning, god of all men, like Vaiśvânara; or the reference may be to the seven priests: 'Who is ministered to by seven priests.'—Wilson. 'Acting as seven priests.'—Prof. M. Müller. *Mandhâtar:* said to be the same as Mândhâtar, son of Yuvanâśva, and Ṛishi of X. 134.

9 *Three gathering-places:* heaven, firmament, and earth.

10 *Round about thee...the waters run:* "Him, pure, resplendent, offspring of the waters, the waters pure have on all sides encompassed." See II. 135. 3.

HYMN XL.

Indra-Agni.

INDRA and Agni, surely ye as conquerors will give us wealth,
Whereby in fight we may o'ercome that which is strong and firmly fixed, as Agni burns the woods with wind. Let all the others die away.

2 We set no snares to tangle you, Indra we worship and adore, hero of heroes mightiest.
Once may he come unto us with his steed, come unto us to win us strength, and to complete the sacrifice. Let all the others die away.

3 For, famous Indra, Agni, ye are dwellers in the midst of frays.
Sages in wisdom, ye are knit to him who seeketh you as friends. Heroes, bestow on him his wish. Let all the others die away.

4 Nabhâka-like, with sacred song Indra's and Agni's praise I sing,
Theirs to whom all this world belongs, this heaven and this mighty earth which bear rich treasure in their lap. Let all the others die away.

5 To Indra and to Agni send your prayers, as was Nabhâka's wont,—
Who oped with sideway opening the sea with its foundations seven—Indra all-powerful in his might. Let all the others die away.

6 Tear thou asunder, as of old, like tangles of a creeping plant,

---

The Ṛishi is Nâbhâka. The metres are Ṣakvarî in stanza 2, Trishṭup in 12, and Mahâpankti in the rest.

2 *Once: kadâchit:* expressive of impatience.—L.

4 *Nabhâka-like:* Nabhâka may have been the father of Nâbhâka.

Who oped: 'who overspread (with their lustre).'—Wilson. The Commentator does not explain the passage.

Demolish thou the Dâsa's might. May we with Indra's help divide the treasure he hath gathered up. Let all the others die away.

7 What time with constant song these men call Indra Agni hitherward,
May we with our own heroes quell those who provoke us to the fight, and conquer those who strive with us. Let all the others die away.

8 The two refulgent with their beams rise and come downward from the sky.
By Indra's and by Agni's hest, flowing away, the rivers run which they released from their restraint. Let all the others die away.

9 O Indra, many are thine aids, many thy ways of guiding us,
Lord of the bay steeds, Hinva's son. To a good hero come our prayers, which soon shall have accomplishment. Let all the others die away.

10 Inspire him with your holy hymns, the hero bright and glorious,
Him who with might demolisheth even the brood of Sushṇa, and winneth for us the heavenly streams. Let all the others die away.

11 Inspire him worshipped with fair rites, the glorious hero truly brave.
He brake in pieces Sushṇa's brood who still expected not the stroke, and won for us the heavenly streams. Let all the others die away.

12 Thus have we sung anew to Indra Agni, as sang our sires, Angirasas, and Mandhâtar.
Guard us with triple shelter and preserve us: may we be masters of a store of riches.

---

8 *The two refulgent with their beams:* apparently the sun and moon. According to Sâyaṇa, Indra and Agni are intended.

9 *Hinva's son:* Hinva (the driver, impeller, instigator of actions), a father invented for Indra by the poet. *To a good hero:* to Indra. "The meaning of the verse, even with the help of the scholiast, is far from intelligible."—Wilson.

HYMN XLI. Varuṇa.

To make this Varuṇa come forth, sing thou a song unto the band of Maruts wiser than thyself,—
This Varuṇa who guardeth well the thoughts of men like herds of kine.
Let all the others die away.

2 Him altogether praise I with the song and hymns our fathers sang, and with Nâbhâka's eulogies,—
Him dwelling at the rivers' source, surrounded by his sisters seven. Let all the others die away.

3 The nights he hath encompassed, and stablished the morns with magic art: visible over all is he.
His dear ones, following his law, have prospered the three dawns for him. Let all the others fall away.

4 He, visible o'er all the earth, stablished the quarters of the sky:
He measured out the eastern place, that is the fold of Varuṇa: like a strong herdsman is the god. Let all the others die away.

5 He who supports the worlds of life, he who well knows the hidden names mysterious of the morning-beams,
He cherishes much wisdom, sage, as heaven brings forth each varied form. Let all the others die away.

The Ṛishi is Nâbhâka of the family of Kaṇva. The metre is Mahâpaṅkti.

1 *To make this Varuṇa come forth:* Sâyaṇa explains *prabhûtaye* as an adjective = *prakṛishṭadhanâya:* 'to that opulent Varuṇa.'—Wilson.

Wiser: more skilled in singing. *The thoughts:* holy thoughts and devotions.

2 *Nâbhâka's:* that is, mine own. *Sisters seven:* the five rivers of the Panjâb, the Indus, and perhaps the Kubhâ. See Vol. I. p. 58.

3 *His dear ones:* apparently the nights, which give place to the mornings.

Three dawns: according to Sâyaṇa, morning, noon, and evening.

4 *The fold:* or, perhaps, the course, meaning the place from which he starts.

6 In whom all wisdom centres, as the nave is set within the wheel.
Haste ye to honour Trita, as kine haste to gather in the fold, even as they muster steeds to yoke. Let all the others die away.

7 He wraps these regions as a robe; he contemplates the tribes of gods and all the works of mortal men.
Before the home of Varuṇa all the gods follow his decree. Let all the others die away.

8 He is an ocean far-removed, yet through the heaven to him ascends the worship which these realms possess.
With his bright foot he overthrew their magic, and went up to heaven. Let all the others die away.

9 Ruler, whose bright far-seeing rays, pervading all three earths, have filled the three superior realms of heaven.
Firm is the seat of Varuṇa: over the seven he rules as king. Let all the others die away.

---

6 *Trita:* Varuṇa, here identified with this mysterious god. According to Sâyaṇa, (Varuṇa) 'who abides in the three worlds.'

7 This stanza is very obscure, and my rendering is conjectural. The commentary is defective, and Professors Roth and Ludwig think that the correctness of one word in the text is doubtful. According to the slight alteration suggested by the latter scholar, 'under the lead' would stand instead of 'before the home.'

8 The first line of this stanza also is difficult. Professor Wilson, following Sâyaṇa, translates: "He is the hidden ocean; swift he mounts (the heaven) as (the sun) the sky; when he has placed the sacrifice in those (regions of the firmament)." Professor Ludwig's interpretation, which I follow, requires *tiraḥ* to be read instead of *turaḥ* (swift).

Their magic: the magical arts of the fiends of darkness.

9 *The seven:* rivers, understood.

10 Who, after his decree, o'erspread the dark ones with a robe of light;
Who measured out the ancient seat, who pillared both the worlds apart as the Unborn supported heaven. Let all the others die away.

HYMN XLII.

Varuṇa.

LORD of all wealth, the Asura propped the heavens, and measured out the broad earth's wide expanses.
He, king supreme, presides o'er all existence. All these are Varuṇa's holy operations.

2 So humbly worship Varuṇa the mighty; revere the wise guard of the world immortal.
May he vouchsafe us triply-barred protection. O Earth and Heaven, within your lap preserve us.

3 Sharpen this song of him who strives his utmost, sharpen, god Varuṇa, his strength and insight;
May we ascend the ship that bears us safely, whereby we may pass over all misfortune.

4 Aṣvins, with songs the singer stones have made you hasten hitherward,
Nâsatyas, to the Soma-draught. Let all the others die away.

5 As the sage Atri with his hymns, O Aṣvins, called you eagerly,
Nâsatyas, to the Soma-draught. Let all the others die away.

---

10 *The dark ones:* the nights, which Varuṇa turns into days.

The Unborn: the primeval, everlasting, uncreated Divine Being. According to Sâyaṇa, the Sun.

The Aṣvins are the deities of the second triplet. The Ṛishi is Archanânâs or Nâbhâka. The metre is Trishṭup in stanzas 1—3, and Anushṭup in 4—6.

1 *The Asura:* the high god, Varuṇa.

2 *Of the world immortal: amṛitasya:* according to Sâyaṇa, of amṛit or ambrosia.

6 So have I called you to our aid, even as the wise have called of old,
Nâsatyas, to the Soma-draught. Let all the others die away.

HYMN XLIII. Agni.

THESE songs of mine go forth as lauds of Agni, the disposing sage,
The sacrificer ne'er o'erthrown.

2 Wise Agni Jâtavedas, I beget a song of praise for thee
Who willingly receivest it.

3 Thy sharpened flames, O Agni, like the gleams of light that glitter through,
Devour the forests with their teeth.

4 Gold-coloured, bannered with the smoke, urged by the wind, aloft to heaven
Rise, lightly borne, the flames of fire.

5 These lightly kindled fiery flames are all around made visible,
Even as the gleamings of the Dawns.

6 As Jâtavedâs speeds along, the dust is black beneath his feet,
When Agni spreads upon the earth.

7 Making the plants his nourishment, Agni devours and wearies not,
Seeking the tender shrubs again.

8 Bending him down with all his tongues, he flickers with his fiery glow:
Splendid is Agni in the woods.

9 Agni, thine home is in the floods: into the plants thou forcest way,
And as their child art born anew.

The Ṛishi is Virûpa of the family of Angiras. The metre is Gâyatri.

10 Worshipped with offerings shines thy flame, O Agni, from the sacred oil,
With kisses on the ladle's mouth.

11 Let us serve Agni with our hymns, disposer, fed like ox and cow,
Who bears the Soma on his back.

12 Yea, thee, O Agni, do we seek with homage and with fuel, priest
Whose wisdom is most excellent.

13 O worshipped with oblations, pure Agni, we call on thee as erst
Did Bhṛigu, Manus, Angiras.

14 For thou, O Agni, by the fire, sage by the sage, good by the good,
Friend by the friend, art lighted up.

15 So wealth in thousands, food with store of heroes give thou to the sage,
O Agni, to the worshipper.

16 O Agni, brother, made by strength, lord of red steeds and brilliant sway,
Take pleasure in this laud of mine.

---

11 *Fed like ox and cow:* 'the eater of the ox, the eater of the marrow.'—Wilson.

Who bears the Soma on his back: somapṛishṭhâya: 'on whose back the libation is poured.'—Wilson.

14 Sâyaṇa refers to the *Aitareya Brâhmaṇa*, I. 16, "which describes how the fire produced by friction from the two *araṇis* [fire-sticks] is thrown into the Áhavaníya fire, in the Atithyeshṭi ceremony. "In the verse *twam hyagne* [For thou, O Agni] etc., the one *vipra* (a sage) means one Agni, the other *vipra* the other Agni; the one *san* (being, existing) means the one, the other *san* (in *satâ*) the other Agni." (Haug's trans.)." Note by E. B. C. in Wilson's Translation. *San* and *satâ* may also mean good.

16 *Made by strength:* produced by violent agitation of the fire stick.

17 My praises, Agni, go to thee, as the cows seek the stall to meet
The lowing calf that longs for milk.

18 Agni, best Angiras, to thee all people who have pleasant homes
Apart, have turned as to their wish.

19 The sages skilled in holy song and thinkers with their thoughts have urged
Agni to share the sacred feast.

20 So, Agni, unto thee the priest, invoker, strong in forays, pray
Those who spin out the sacrifice.

21 In many a place, the same in look art thou, a prince o'er all the tribes:
In battles we invoke thine aid.

22 Pray thou to Agni, pray to him who blazes served with sacred oil:
Let him give ear to this our call.

23 We call on thee as such, as one who hears, as Jâtavedâs, one,
Agni! who beats away our foes.

24 I pray to Agni, king of men, the wonderful, the president
Of holy laws: may he give ear.

25 Him like a bridegroom, him who stirs all people, like a noble horse,
Like a fleet steed, we instigate.

26 Slaying things deadly, burning up foes, Râkshasas, on every side,
Shine, Agni, with thy sharpened flame.

27 Thou whom the people kindle even as Manus did,
best Angiras
O Agni, mark thou t[illegible] speech.

28 O Agni, made by strength! be thou born in the heavens or born in floods,
As such we call on thee with songs.
29 Yea, all the people, all the folk who have good dwellings, each apart,
Send food for thee to eat thereof.
30 O Agni, so may we, devout, gazed at by men, throughout our days
Pass lightly over all distress.
31 We venerate with cheerful hearts the cheerful Agni, dear to all,
Burning, with purifying flame.
32 So thou, O Agni, rich in light, beaming like Sûrya with thy rays
Boldly demolishest the gloom.
33 We pray to thee for this thy gift, victor! the gift that faileth not,
O Agni, choicest wealth from thee.

HYMN XLIV. Agni.

Pay service unto Agni with your fuel, rouse your guest with oil:
In him present your offerings.
2 Agni, do thou accept my laud, be magnified by this my song:
Welcome my sweetly-spoken words.

---

28 *In the heavens:* as the Sun. *In floods:* in the waters of the firmament as lightning.

30 *Gazed at by men:* objects of their admiration. 'Beholding men.'—Wilson.

'Living (among men).'—St. Petersburg Lexicon.

The Ṛishi is Virûpa of the [illegible] of Angiras. The metre is Gâyatrî.

3 Agni, envoy, I place in front; the oblation-bearer I address:
Here let him seat the deities.

4 Agni, the lofty flames of thee enkindled have gone up on high,
Thy bright flames, thou refulgent one.

5 Belovèd! let my ladles full of sacred oil come near to thee:
Agni, accept our offerings.

6 I worship Agni—may he hear!—the cheerful, the invoker, priest
Of varied splendour, rich in light.

7 Ancient invoker, meet for praise, belovèd Agni, wise and strong,
The visitant of solemn rites.

8 Agni, best Angiras, accept straightway these offerings, and guide
The seasonable sacrifice.

9 Excellent god, with brilliant flames, enkindled bring thou hitherward,
Knowing the way, the heavenly host.

10 Him, sage and herald, void of guile, ensign of sacrifices, him
Smoke-bannered, rich in light, we seek.

11 O Agni, be our guardian thou, god, against those who injure us:
Rend thou our foes, thou son of strength.

12 Making his body beautiful, Agni the sage hath waxen by
The singer and his ancient hymn.

13 I invocate the child of strength, Agni with purifying flame,
At this well-ordered sacrifice.

---

8 *Seasonable: kâle kâle.*—S. 'At due seasons.'—Wilson.

14 So Agni, rich in many friends, with fiery splendour, seat thyself
With gods upon our sacred grass.

15 The mortal man who serves the god Agni within his own abode,
For him he causes wealth to shine.

16 Agni is head and height of heaven, the master of the earth is he:
He quickeneth the waters' seed.

17 Upward, O Agni, rise thy flames, pure and resplendent, blazing high,
Thy lustres, fair effulgences.

18 For, Agni, thou as lord of light rulest o'er choicest gifts: may I,
Thy singer, find defence in thee.

19 O Agni, they who understand stir thee to action with their thoughts:
So let our songs enhance thy might.

20 We ever claim the friendship of Agni, the singing messenger,
Of godlike nature, void of guile.

21 Agni who bears most holy sway, the holy singer, holy sage,
Shines holy when we worship him.

22 Yea, let my meditations, let my songs exalt thee evermore:
Think, Agni, of our friendly bond.

23 If I were thou and thou were I, O Agni, every prayer of thine
Should have its due fulfilment here.

---

14 *Rich in many friends:* 'thou who hast Mitra's splendour.'—L.

15 *For him he causes wealth to shine:* or, to him he shines forth opulence. 'To him he gives riches.'—Wilson.

16 *The waters' seed:* as lightning, he impregnates the waters of the air.

24 For excellent and lord of wealth art thou, O Agni, rich in light:
May we enjoy thy favouring grace.

25 Agni, to thee whose laws stand fast our resonant songs of praise speed forth
As rivers hasten to the sea.

26 Agni, the youthful lord of men, who stirreth much and eateth all,
The sage, I glorify with hymns.

27 To Agni let us haste with lauds, the guide of sacrificial rites,
Armed with sharp teeth, the mighty one.

28 And let this man, good Agni, be with thee the singer of thy praise:
Be gracious, holy one, to him.

29 For thou art sharer of our feast, wise, ever watchful as a sage:
Agni, thou shinest in the sky.

30 O Agni, sage, before our foes, before misfortunes fall on us,
Excellent lord, prolong our lives.

HYMN XLV.

Indra.

HITHERWARD! they who light the flame and straightway trim the sacred grass,
Whose friend is Indra ever young.

---

26 *Eateth all:* consumes the entire oblation.—Sâyaṇa. But the meaning is probably general.

28 *This man:* the Ṛishi or singer himself.

29 *In the sky:* or, up to heaven.

Agni is associated with Indra as one of the deities of the first stanza. The Ṛishi is Triśoka of the family of Kaṇva. The metre is Gâyatrî.

2 High is their fuel, great their laud, wide is their splinter from the stake,
Whose friend is Indra ever young.

3 Unquelled in fight the hero leads his army with the warrior chiefs,
Whose friend is Indra ever young.

4 The new-born Vṛitra-slayer asked his mother, as he seized his shaft,
Who are the fierce? Who are renowned?

5 Ṣavasî answered, He who seeks thine enmity will battle like
A stately elephant on a hill.

6 And hear, O Maghavan; to him who craves of thee thou grantest all:
Whate'er thou makest firm is firm.

7 What time the warrior Indra goes to battle, borne by noble steeds,
Best of all charioteers is he.

8 Repel, O thunder-armed, in all directions all attacks on us:
And be our own most glorious god.

9 May Indra set our car in front, in foremost place to win the spoil,
He whom the wicked injure not.

---

2 *Splinter*: the first shaving, splinter, or strip of wood, cut from the *yûpa* or sacrificial post, and used in the sacrifice. See Wilson's Translation, Note.

4 As soon as he was born Indra showed his warlike disposition, and asked what worthy opponents he should have.

5 *Ṣavasî* or, the strong dame; his mother Aditi. *A stately elephant:* I follow Sâyaṇa who explains *apsaḥ* as *darṣaṇîyo gajaḥ*, a beautiful elephant, although in other places the word seems to mean beauty (I. 124. 7), and forehead (V. 80. 6). The allusion is to the size and strength of Vṛitra, Indra's future antagonist.

10 Thine enmity may we escape, and, Śakra, for thy bounty, rich
In kine, may we come near to thee;
11 Softly approaching, thunder-armed! wealthy by hundreds, rich in steeds,
Unrivalled, ready with our gifts.
12 For thine unceasing excellence gives to thy worshippers each day
Hundreds and thousands of thy boons.
13 Indra, we know thee breaker-down even of strong forts, winner of spoil,
As one who conquers wealth for us.
14 Though thou art highest, sage and bold! let the drops gladden when we come
To thee as to a trafficker.
15 Bring unto us the treasure of the opulent man who, loth to give,
Hath slighted thee for gain of wealth.
16 Indra, these friends of ours, supplied with Soma, wait and look to thee,
As men with fodder to the herd.
17 And thee who art not deaf, whose ears are quick to listen, for our aid,
We call to us from far away.
18 When thou hast listened, make our call one which thou never wilt forget,
And be our very nearest friend.
19 When even now, when we have been in trouble, we have thought of thee,
O Indra, give us gifts of kine.
20 O lord of strength, we rest on thee, as old men rest upon a staff:
We long to have thee dwell with us.

---

14 *As to a trafficker:* as to one who knows the value of our worship and oblations and will give us something in return.

21 To Indra sing a song of praise, hero of mighty valour, him
Whom no one challenges to war.

22 Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse.

23 Let not the fools, or those who mock, beguile thee when they seek thine aid:
Love not the enemies of prayer.

24 Here let them with rich milky draught cheer thee to great munificence:
Drink as the wild-bull drinks the lake.

25 Proclaim in our assemblies what wealth, new and old, from far away
The Vṛitra-slayer hath poured down.

26 In battle of a thousand arms Indra drank Kadrû's Soma-juice:
There he displayed his manly might.

27 True undeniable strength he found in Yadu and in Turvaṣa,
And conquered through the sacrifice.

28 Him have I magnified, our lord in common, guardian of your folk,
Discloser of great wealth in kine;

---

23 *The enemies of prayer:* according to Sâyaṇa those who hate Brâhmans.

24 *The wild-bull:* the *gaura.*

26 *Kadrû's Soma-juice:* the meaning is somewhat uncertain. Kadrû was celebrated in later times as a daughter of Daksha and mother of the Nâgas or serpent-race. Sâyaṇa explains *kadruvaḥ* here as, of a Ṛishi named Kadru. The St. Petersburg Lexicon takes it to mean, from a *kadru* or Soma-vessel.

27 *Undeniable: ahnavâyyam,* according to Sâyaṇa, is the name of the enemy of Turvaṣa and Yadu: "he overcame Ahnavâyya in battle."—Wilson.

29 Ṛibhukshan, not to be restrained, who strengthened Tugra's son in lauds,
Indra beside the flowing juice;

30 Who for Triṣoka clave the hill that formed a wide receptacle,
So that the cows might issue forth.

31 Whate'er thy plan or purpose be, whate'er, in transport, thou would do,
Do it not, Indra, but be kind.

32 But little hath been heard of done upon the earth by one like thee:
Let thine heart, Indra, turn to us.

33 Thine then shall be this high renown, thine shall these lofty praises be,
When, Indra, thou art kind to us.

34 Not for one trespass, not for two, O hero, slay us, nor for three,
Nor yet for many trespasses.

35 I fear one powerful like thee, the crusher-down of enemies,
Mighty, repelling all attacks.

36 O wealthy god, ne'er may I live to see my friend or son in need:
Hitherward let thy heart be turned.

---

29 *Ṛibhukshan:* Indra, lord of the Ṛibhus. *Tugra's son:* Bhujyu. According to Sâyaṇa, *tugryavṛidham* means 'augmenter of water.'

30 *The hill* is the massive rain-cloud, and *the cows* are streams of water.

31 *Do it not:* "Sâyaṇa understands this, "do it not, for thou hast done it for us,—only make us happy." Could it be that the worshipper had a feeling of nemesis? or would he monopolize all?"—Note by E. B. C. in Wilson's Translation.

32 "In the following verses (32—36) the poet seems to express disappointment at the inadequate manifestation of Indra's power, while he at the same time entreats his grace and forgiveness."—*O. S. Texts*, V. p. 111.

37 What friend, O people, unprovoked, hath ever said unto a friend,
He turns and leaves us in distress?
38 Hero, insatiate enjoy this Soma-juice so near to thee,
Even as a hunter rushing down.
39 Hither I draw those bays of thine yoked by our hymn, with splendid car,
That thou mayst give unto the priests.
40 Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long:
41 O Indra, that which is concealed in strong firm place precipitous:
Bring us the wealth for which we long:
42 Great riches which the world of men shall recognize as sent by thee:
Bring us the wealth for which we long.

HYMN XLVI. Indra.

We, Indra, lord of ample wealth, our guide, depend on one like thee,
Thou driver of the tawny steeds.
2 For, hurler of the bolt, we know thee true, the giver of our food,
We know thee giver of our wealth.

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37 This stanza is Indra's answer to the poet's complaint. The meaning seems to be: no friend without good cause calls his friend a traitor. What then have I done, or left undone, that thou shouldst say that I have forsaken thee? See Professor Ludwig's Commentary on the very difficult *jahâ kaḥ* or *jakâkaḥ*.

In stanzas 21—24 the liberality of Pṛithuśravâs is lauded, and Vâyu is the deity of 25—28 and 32. The Ṛishi is Vaśa Aśvya. The hymn appears to be composed of two or more originally separate hymns (see Pischel, *Vedische Studien*, pp. 7—9). There are seventeen varieties of metre (see Index of Hymns). The hymn is difficult and obscure in parts, where only conjectural translations can be given.

3 O thou whose majesty the bards celebrate with their songs, thou lord
Of hundred powers and hundred aids.
4 Fair guidance hath the mortal man whom Aryaman, the Marut host,
And Mitra, void of guile, protect.
5 Kine, steeds, and hero strength he gains, and prospers, by the Âdityas sped,
Ever in wealth which all desire.
6 We pray to Indra for his gift, to him the fearless and the strong,
We pray to him the lord of wealth.
7 For verily combined in him are all the fearless powers of aid.
Him, rich in wealth, let swift steeds bring to us, his bays, to Soma-juice for his carouse:
8 Yea, that most excellent carouse, Indra, which slays most enemies,
With heroes wins the light of heaven, and is invincible in war:
9 Which merits fame, all-bountiful! and, unsubdued, hath victory in deeds of might.
So come to our libations strongest! excellent! May we obtain a stall of kine.
10 Responding to our wish for cows, for steeds, and chariots, as of old,
Be gracious, greatest of the great!
11 For, hero, nowhere can I find the bounds of thy munificence.
Still do thou favour us, O bolt-armed Maghavan: with strength hast thou rewarded hymns.
12 High, glorifier of his friend, he knows all generations, he whom many praise.
All races of mankind with ladles lifted up invoke that mighty Indra's aid.

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7 *Powers of aid:* or, succourers; the Maruts may be intended.

13 Be he our champion and protector in great deeds,
rich in all wealth, the Vṛitra-slayer, Maghavan.

14 In the wild raptures of the juice sing to your hero
with high laud, to him the wise,
To Indra, glorious in his name, the mighty one, even
as the hymn alloweth it.

15 Thou givest wealth to me myself, thou givest treasure, excellent! and the strong steed,
O much-invoked, in deeds of might, yea, even now.

16 Him, sovran ruler of all precious things, who even
hath power o'er this fair form of his,
As now it taketh shape, and afterward,

17 We praise, so that the mighty one may speed to
you, pourer of bounties, traveller, prepared to go.
Thou favourest the Maruts known to all, by song
and sacrifice. With song and praise I sing to thee.

18 We in the sacrifice perform their will whose voice is
lifted high,
The worship of those thundering ones who o'er the
ridges of these mountains fly in troops.

19 O Indra, mightiest, bring us that which crushes
men of evil minds,
Wealth suited to our needs, O stirrer of the thought,
best wealth, O thou who stirrest thought.

---

13 This stanza may have been the conclusion of one of the original hymns.

14 *As the hymn alloweth it:* in due accordance with the metre.

16 Sâyaṇa explains the latter part of the first line and the following part of the second as, 'who overcomes this obstructor (the enemy) as he wages war.' I follow Professor Ludwig's interpretation who refers to III. 53. 8, 'Maghavan weareth every shape at pleasure, effecting magic changes in his body;' and VI. 47. 18, 'Indra moves multiform by his illusions.'

18 *Their will:* the pleasure of the Maruts.

20 O winner, noble winner, strong, wondrous, best thinker, excellent,
Sole lord of victory, bring all-overpowering wealth, joy-giving, chief in deeds of might.

21 Now let the godless man approach who hath received reward so great
As Vaṣa Aṣvya, when this light of morning dawned, received from Pṛithuṣravâs, from Kanîta's son.

22 Steeds sixty thousand and ten thousand kine, and twenty hundred camels I obtained;
Ten hundred brown in hue, and other ten red in three spots: in all, ten thousand kine.

23 Ten browns that make my wealth increase, fleet steeds whose tails are long and fair,
Turn with swift whirl my chariot wheel;

24 The gifts which Pṛithusravâs gave, Kanîta's son munificent.
He gave a chariot wrought of gold: the prince was passing bountiful, and won himself most lofty fame.

25 Come to this mighty one of ours, Vâyu! to give him lively power.
We have served thee that thou mightest give much to us, yea, mightest quickly give great wealth.

26 Who with thrice seven times seventy horses comes to us, invested with the rays of morn,
Through these our Soma-draughts and those who press, to give, drinker of pure bright Soma-juice.

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20 *O winner:* of wealth to be given to thy worshippers. 'O bountiful, most bountiful.'—Wilson.

22 *In all, ten thousand kine:* the exact meaning is not very clear. The last line is rendered differently in Wilson's Translation: "a thousand brown mares,—and ten times ten thousand cows with three red patches."

26 *Who:* apparently Vâyu, but, according to Sâyaṇa, Pṛithuṣravâs. See Wilson's Translation.

27 Who hath inclined this glorious one, bounteous himself, to give me gifts,
Borne on firm chariot with the prosperous Nahusha, wise, to a man yet more devout.

28 Sole lord in beauty meet for praise, O Vâyu, dropping fatness down,
Hurried along by steeds, by camels, and by hounds, spreads forth thy train: even this it is.

29 So, as a prize dear to the strong, the sixty thousand have I gained,
Bulls that resemble vigorous steeds.

30 To me come oxen like a herd, yea, unto me the oxen come.

31 And in the grazing herd he made a hundred camels bleat for me,
And twenty hundred mid the white.

32 A hundred has the sage received, Dâsa Balbûtha's and Taruksha's gifts.
These are thy people, Vâyu, who rejoice with Indra for their guard, rejoice with gods for guards.

33 And now to Vaṣa Aṣvya here this stately woman is led forth,
Adorned with ornaments of gold.

---

27 *On firm chariot:* literally, on a car made of the wood of the Araḍu tree (Calosanthes Indica). But Sâyaṇa makes two proper names of the words, 'with Araḍva and Aksha.'

28 The *steeds, camels,* and *hounds,* are apparently the fantastic forms of the clouds that fly before Vâyu or the wind.

31 *Mid the white:* herds of cows.

32 *Dâsa Balbûtha:* probably an aboriginal ally of Pṛithuṣravâs.

33 *This stately woman:* probably the wife of the conquered king.—L.

HYMN XLVII. Âdityas.

GREAT help ye give the worshipper, Varuṇa, Mitra, mighty ones!
No sorrow ever reaches him whom ye, Âdityas, keep from harm. Yours are incomparable aids, and good the succour they afford.

2 O gods, Âdityas, well ye know the way to keep all woes afar.
As the birds spread their sheltering wings, spread your protection over us. Yours are incomparable aids, and good the succour they afford.

3 As the birds spread their sheltering wings let your protection cover us.
We mean all shelter and defence, ye who have all things for your own. Yours are incomparable aids, and good the succour they afford.

4 To whomsoever they, most wise, have given a home and means of life,
O'er the whole riches of this man they, the Âdityas, have control. Yours are incomparable aids, and good the succour they afford.

5 As drivers of the car avoid ill roads, let sorrows pass us by.
May we be under Indra's guard, in the Âdityas' favouring grace. Yours are incomparable aids, and good the succour they afford.

6 For verily men sink and faint through loss of wealth which ye have given.
Much hath he gained from you, O gods, whom ye, Âdityas, have approached. Yours are incomparable aids, and good the succour they afford.

Ushas or Dawn is associated with the Âdityas as one of the deities of stanzas 14—18. The Ṛishi is said to be Trita Âptya. The metre is Mahâpaṅkti.

7 On him shall no fierce anger fall, no sore distress shall visit him,
To whom, Âdityas, ye have lent your shelter that extendeth far. Yours are incomparable aids, and good the succour they afford.

8 Resting in you, O gods, we are like men who fight in coats of mail.
Ye guard us from each great offence, ye guard us from each lighter fault. Yours are incomparable aids, and good the succour they afford.

9 May Aditi defend us, may Aditi guard and shelter us,
Mother of wealthy Mitra and of Aryaman and Varuṇa. Yours are incomparable aids, and good the succour they afford.

10 The shelter, gods, that is secure, auspicious, free from malady,
A sure protection, triply strong, even that do ye extend to us. Yours are incomparable aids, and good the succour they afford.

11 Look down on us, Âdityas, as a guide exploring from the bank.
Lead us to pleasant ways as men lead horses to an easy ford. Yours are incomparable aids, and good the succour they afford.

12 Ill be it for the demons' friend to find us or come near to us.
But for the milch-cow be it well, and for the man who strives for fame. Yours are incomparable aids, and good the succour they afford.

13 Each evil deed made manifest, and that which is concealed, O gods,
The whole thereof remove from us to Trita Âptya far away. Yours are incomparable aids, and good the succour they afford.

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13 *To Trita Âptya far away:* Trita Âptya was a divinity or mythical personage dwelling in the remotest part of the heavens to

14 Daughter of Heaven, the dream that bodes evil to us or to our kine,
Remove, O lady of the light, to Trita Âptya far away. Yours are incomparable aids, and good the succour they afford.

15 Whether, O Child of Heaven, he make a garland or a chain of gold,
All evil dreams, whate'er they be, to Trita Âptya we consign. Yours are incomparable aids, and good the succour they afford.

16 To him whose food and work is this, who comes to take his share therein,
To Trita, and to Dvita, Dawn! bear thou the evil dream away. Yours are incomparable aids, and good the succour they afford.

17 As we collect the utmost debt, even the eighth and sixteenth part,
So unto Âptya we transfer together all the evil dream. Yours are incomparable aids, and good the succour they afford.

18 Now have we conquered and obtained, and from our trespasses are free.
Shine thou away the evil dream, O Dawn, whereof we are afraid. Yours are incomparable aids, and good the succour they afford.

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whom it was customary to wish away and consign any threatened calamity or unpleasantness. As Sâyaṇa regards Trita Âptya as the Ṛishi of the hymn, he is compelled to force a different interpretation on the first half of the second line: "(let it not be found) in Trita Âptya, keep it far from us."—Wilson.

14 *Daughter of Heaven:* Ushas or Dawn.

15 *He make a garland:* all evil-boding dreams, whatever may be the occupation of the dreamer or the person threatened, we consign to Trita Âptya.

16 *To him:* to Trita whose business it is to receive these consignments.

To Dvita: a similar being, sometimes associated with Trita. See V. 18. 2. "Here Sâyaṇa has only the proper interpretation."—Note in Wilson's Translation.

HYMN XLVIII.

Soma.

WISELY have I enjoyed the savoury viand, religious-thoughted, best to find out treasure,
The food to which all deities and mortals, calling it meath, gather themselves together.

2 Thou shalt be Aditi as thou hast entered within, appeaser of celestial anger.
Indu, enjoying Indra's friendship, bring us—as a swift steed the car—forward to riches.

3 We have drunk Soma and become immortal; we have attained the light, the gods discovered.
Now what may foeman's malice do to harm us? What, O immortal, mortal man's deception?

4 Absorbed into the heart, be sweet, O Indu, as a kind father to his son, O Soma,
As a wise friend to friend: do thou, wide-ruler, O Soma, lengthen out our days for living.

5 These glorious drops that give me freedom have I drunk. Closely they knit my joints as straps secure a car.
Let them protect my foot from slipping on the way: yea, let the drops I drink preserve me from disease.

6 Make me shine briglt like fire produced by friction: give us a clearer sight and make us better.
For in carouse I think of thee, O Soma, Shall I, as a rich man, attain to comfort?

7 May we enjoy with an enlivened spirit the juice thou givest, like ancestral riches.
O Soma, king, prolong thou our existence as Sûrya makes the shining days grow longer.

The Ṛishi is Pragâtha of the family of Kaṇva. The metre is Jagatî in stanza 5, and Trishṭup in the rest of the hymn.

1 *Meath: madhu:* or, sweet.

2 *Within:* within my heart. *Indu:* Soma.

3 *We have drunk Soma:* see Muir, *O. S. Texts.* III. 264, 265.

5 *From slipping on the way:* 'may they keep us from a loosely-knit worship.'—W.

8 King Soma, favour us and make us prosper: we are thy devotees; of this be mindful.
Spirit and power are fresh in us, O Indu: give us not up unto our foeman's pleasure.

9 For thou hast settled in each joint, O Soma, aim of men's eyes and guardian of our bodies.
When we offend against thine holy statutes, as a kind friend, god, best of all, be gracious.

10 May I be with the friend whose heart is tender, who, lord of bays! when quaffed will never harm me—
This Soma now deposited within me. For this, I pray for longer life to Indra.

11 Our maladies have lost their strength and vanished: they feared, and passed away into the darkness.
Soma hath risen in us, exceeding mighty, and we are come where men prolong existence.

12 Fathers, that Indu which our hearts have drunken, immortal in himself, hath entered mortals.
So let us serve this Soma with oblation, and rest securely in his grace and favour.

13 Associate with the Fathers thou, O Soma, hast spread thyself abroad through earth and heaven.
So with oblation let us serve thee, Indu, and so let us become the lords of riches,

14 Give us your blessing, O ye gods, preservers. Never may sleep or idle talk control us.
But evermore may we, as friends of Soma, speak to the synod with brave sons around us.

15 On all sides, Soma, thou art our life-giver: aim of all eyes, light-finder, come within us.
Indu, of one accord with thy protections both from behind and from before preserve us.

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9 *Aim of men's eyes:* or, beholder of men.

12 *Immortal in himself:* see note on I. 18. 4.

HYMN XLIX.

Agni.

AGNI, come hither with thy fires; we choose thee as invoking priest.
Let the extended ladle full of oil balm thee, best priest, to sit on sacred grass.

2 For unto thee, O Angiras, O son of strength, move ladles in the sacrifice.
To Agni, child of force, whose locks drop oil, we seek, foremost in sacrificial rites.

3 Agni, thou art disposer, sage, herald, bright god! and worshipful,
Best offerer, cheerful, to be praised in holy rites, pure lord! by singers with their hymns.

4 Most youthful and eternal, bring the longing gods to me, the guileless, for the feast.
Come, Vasu, to the banquet that is well-prepared: rejoice thee, gracious, with our songs.

5 Famed art thou, Agni, far and wide, preserver, righteous, and a sage.
The holy singers, O refulgent kindled god! the arrangers call on thee to come.

6 Shine, most resplendent! blaze, send bliss unto the folk, and to thy worshipper: great art thou.

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1 place at the end of this Book the eleven spurious or apocryphal hymns, called the Vâlakhilya, which are usually inserted after Hymn XLVIII. These hymns are not reckoned in the division of the Ṛigveda into Maṇḍalas (Books) and Anuvâkas (chapters), and Sâyaṇa does not notice them in his Commentary. See Wilson's Translation, Note by Professor Cowell.

Eleven must be added to the number of this hymn and of all that follow in this Book to make them correspond with the numbers in Professor Max Müller's edition of the text.

The Ṛishi of Hymn XLIX. is Bharga son of Pragâtha. The metre is Prâgâtha, consisting of strophes combining two verses, viz. a Bṛihatî or Kakup followed by a Satobṛihatî.

2 *Whose locks drop oil:* 'butter-haired.'—Wilson.

So may my princes, with good fires, subduing foes, rest in the keeping of the gods.

7 O Agni, as thou burnest down to earth even high-grown underwood,
So, rich in many friends, burn him who injures us, him who plots ill against thy friend.

8 Give us not as a prey to mortal enemy, nor to the wicked friend of fiends.
With conquering guards, auspicious, unassailable, protect us, O most youthful god.

9 Protect us, Agni, through the first, protect us through the second hymn,
Protect us through three hymns, O lord of power and might, through four hymns, Vasu, guard thou us.

10 Preserve us from each fiend who brings the gods no gift, preserve thou us in deeds of strength:
For we possess in thee the nearest friend of all, for service of the gods and weal.

11 O holy Agni, give us wealth renowned with men and strengthening life.
Bestow on us, O helper, that which many crave, more glorious still by righteousness.

12 Wherewith we may o'ercome our rivals in the war, o'erpowering the foe's designs.
So wax thou by our food, O excellent in strength. Quicken our thoughts that find out wealth.

13 Agni is even as a bull who whets and brandishes his horns.
Well-sharpened are his jaws which may not be withstood: the child of strength hath powerful teeth.

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5 *The arrangers:* of the ritual of sacrifice.

6 *Princes:* wealthy patrons. According to Sâyaṇa, the Ṛishi's own sons and others may be intended.

9 The numbers probably have reference to the four quarters of the sky.—L.

12 *Wherewith:* referring to the wealth which Agni is asked to give.

14 Not to be stayed, O bull, O Agni, are thy teeth when thou art spreading far and wide.
Make our oblations duly offered up, O priest, and give us store of precious things.

15 Thou liest in the wood: from both thy mothers mortals kindle thee.
Unweariedly thou bearest up the offerer's gifts, then shinest bright among the gods.

16 And so the seven priests, O Agni, worship thee, free giver, everlasting one.
Thou cleavest through the rock with heat and fervent glow. Agni, rise up above the men.

17 For you let us whose grass is trimmed call Agni, Agni, restless god.
Let us whose food is offered call to all the tribes Agni the invoking priest of men.

18 Agni, with noble psalm that tells his wish he dwells, thinking on thee who guardest him.
Speedily bring us strength of many varied sorts to be most near to succour us.

19 Agni, praise-singer! lord of men, god! burner-up of Râkshasas,
Mighty art thou, the ever-present household-lord, home-friend and guardian from the sky.

20 Let no fiend come among us, O thou rich in light, no spell of those who deal in spells.
To distant pastures drive faint hunger: far away, O Agni, chase the demons' friends.

---

15 *In the wood:* in the pieces of wood used for the production of Agni.

16 *Seven priests:* minor *hotar* priests, such as the Maitrâvaruṇa and others.

The rock: adrim, explained by Sâyaṇa as *megham*, the cloud.

17 *The restless god:* or, 'the irresistible.'—Wilson.

18 *He dwells:* that is, the pious institutor of sacrifice.

20 *Spell of those who deal in spells: yâturyâtumâvatâm:* 'torment of the evil spirits.'—Wilson.

HYMN L.

Indra.

Both boons,—may Indra, hitherward turned, listen to this prayer of ours,
And mightiest Maghavan with thought inclined to us come near to drink the Soma-juice.

2 For him, strong, independent ruler, Heaven and Earth have fashioned forth for power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma-juice.

3 Fill thyself full, O lord of wealth, O Indra, with the juice we shed.
We know thee, lord of bay steeds! victor in the fight, vanquishing e'en the invincible.

4 Changeless in truth, O Maghavan Indra, let it be as thou in wisdom willest it.
May we, O fair of cheek, win booty with thine aid, O thunderer, swiftly seeking it.

5 Indra, with all thy saving helps give us assistance, lord of power.
For after thee we follow even as glorious bliss, thee, hero, finder-out of wealth.

6 Increaser of our steeds and multiplying kine, a golden well, O god, art thou,
For no one may impair the gifts laid up in thee. Bring me whatever thing I ask.

7 For thou,—come to the worshipper!—wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds.

8 Thou as thy gift bestowest many hundred herds, yea, many thousands dost thou give.
With singers' hymns have we brought the fort-render near, singing to Indra for his grace.

The Ṛishi is Bharga, and the metre is Prâgâtha, as in the preceding hymn.

1 *Both boons:* Indra is asked to hear the prayer and to drink the Soma.

9 Whether the simple or the sage, Indra, have offered praise to thee,
He, Ṣatakratu! by his love hath gladdened thee, ambitious! ever pressing on!

10 If he the strong of arm, the breaker-down of forts, the great destroyer, hear my call,
Wealth-seeking let us cry to Indra, lord of wealth, to Ṣatakratu with our lauds.

11 We count not then as sinners, nor as niggardly or foolish men,
When with the Soma-juice which we have shed we make Indra, the mighty one, our friend.

12 Him have we yoked in fight, the powerful conqueror, debt-claimer, not to be deceived.
Best charioteer, the victor marks each fault, he knows the strong to whom he will come near.

13 Indra, give us security from that whereof we are afraid.
Help us, O Maghavan, let thy succour give us this: drive away foes and enemies.

14 For thou, O liberal lord of bounty, strengthenest his ample home who worships thee.
So Indra, Maghavan, thou lover of the song, we with pressed Soma call on thee.

15 Indra is Vṛitra-slayer, guard, our best defender from the foe.
May he preserve our last and middlemost, and keep watch from behind us and before.

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9 *The simple or the sage:* 'the unskilled or the skilled.'—W.

12 *Marks each fault:* the meaning of *bhṛimam* is uncertain: according to Professor Ludwig it is 'his supporter or feeder,' that is, the worshipper who presents him with sacrificial food. Sâyaṇa takes it with *vâjinam:* 'the strong racer.'—W. *The strong:* the rich and powerful worshipper.

15 *Our last and middlemost: putram,* son, being understood, according to Sâyaṇa. The expression probably means all of us.

16 Defend us from behind, below, above, in front, on all sides, Indra, shield us well.
Keep far away from us the terror sent from heaven: keep impious weapons far away.

17 Protect us, Indra, each to-day, each morrow, and each following day.
Our singers, through all days, shalt thou, lord of the brave, keep safely both by day and night.

18 A crushing warrior, passing rich is Maghavan, endowed with all heroic might.
Thine arms, O Śatakratu, are exceeding strong, those arms which hurl the thunder down.

HYMN LI. Indra.

Offer ye up as praise to him that wherein Indra takes delight.
The Soma-bringers magnify Indra's great energy with hymns. Good are the gifts that Indra gives.

2 Sole among chiefs, companionless, impetuous, and peerless, he
Hath waxen great o'er many folk, yea, over all things born, in might. Good are the gifts that Indra gives.

3 Lord of swift bounty, he will win e'en with a steed of worthless sort.
This, Indra, must be told of thee who wilt perform heroic deeds. Good are the gifts that Indra gives.

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16 *The terror sent from heaven:* 'supernatural alarm.'—W.

The Ṛishi is Pragâtha. The metres are Bṛihatî in stanzas 7—9, and Pankti in the rest of the hymn.

2 *Chiefs: nṛibhiḥ:* men, meaning gods, according to Sâyaṇa. *Folk:* or, tribes.

3 *He will win e'en with a steed of worthless sort:* "He.....wishes to bestow blessings (upon us) with his unurged courser."—Wilson.

4 Come to us hither: let us pay devotions that enhance thy might,
For which, most potent! thou wouldst fain bless the man here who strives for fame. Good are the gifts that Indra gives.

5 For thou, O Indra, makest yet more bold the spirit of the bold
Who with strong Soma serveth thee, still ready with his reverent prayers. Good are the gifts that Indra gives.

6 Worthy of song, he looketh down as a man looketh into wells.
Pleased with the Soma-bringer's skill he maketh him his mate and friend. Good are the gifts that Indra gives.

7 In strength and wisdom all the gods, Indra, have yielded unto thee.
Be thou the guard of all, O thou whom many praise. Good are the gifts that Indra gives.

8 Praised, Indra, is this might of thine, best for the service of the gods,
That thou with power dost slay Vṛitra, O lord of strength. Good are the gifts that Indra gives.

9 He makes the races of mankind like synods of the beauteous one.
Indra knows this his manifest deed, and is renowned. Good are the gifts that Indra gives.

10 Thy might, O Indra, at its birth, thee also, and thy mental power,

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6 *He looketh down:* kindly on us as a thirsty man looks eagerly into a well.

9 *Like synods of the beauteous one:* like assemblies that meet to honour him; but the meaning is obscure. See Professor Cowell's Note in Wilson's Translation.

In thy care, Maghavan rich in kine! they have increased exceedingly. Good are the gifts that Indra gives.

11 O Vṛitra-slayer, thou and I will both combine for winning spoil.
Even malignity will consent, O bolt-armed hero, unto us. Good are the gifts that Indra gives.

12 Let us extol this Indra as truthful and never as untrue.
Dire is his death who pours no gifts: great light hath he who offers them. Good are the gifts that Indra gives.

HYMN LII. Indra.

With powers of mighty ones hath he, ancient, beloved, been equipped,
Through whom the Father Manu made prayers efficacious with the gods.

2 Him, maker of the sky, let stones wet with the Soma ne'er forsake,
Nor hymns and prayer that must be said.

3 Indra who knew full well disclosed the kine to the Angirasas.
This his great deed must be extolled.

4 Indra, promoter of the song, the sage's strengthener as of old,

---

10 *They:* thy worshippers.

11 *Malignity:* or the malignant man. 'The niggard.'—Wilson.

12 *Dire is his death:* or, great is his destruction.

The Devas, or gods in general, are the deities of the last stanza. The Ṛishi is Pragâtha. The metres are Anushṭup in stanzas 1, 4, 5, 7; Triṣhṭup in 12; and Gâyatrî in the rest of the hymn.

1 This difficult verse is variously interpreted both by Indian Commentators and by European scholars. I follow partly Professor Aufrecht's translation as given by Dr. Muir, and partly Professor Ludwig's Commentary. See *O. S. Texts*, I. pp. 163-164; Ludwig's *Rigveda*, V. pp. 167-168; and Wilson's Translation, V. p. 107. The *ancient, beloved* appears to be Soma and not Indra.

Shall come to bless and succour us at presentation of this laud.

5 Now after their desire's intent the pious singers with the cry
Of Hail! have sung loud hymns to thee, Indra, to gain a stall of kine.

6 With Indra rest all deeds of might, deeds done and yet to be performed,
Whom singers know devoid of guile.

7 When the five tribes with all their men to Indra have sent out their voice,
And when the priest hath strewed much grass, this is the friend's own dwelling-place.

8 This praise is verily thine own: thou hast performed these manly deeds,
And sped the wheel upon its way.

9 At the o'erflowing of this steer, boldly he strode for life, and took
Soma as cattle take their corn.

10 Receiving this and craving help, we, who with you are Daksha's sons,
Would fain exalt the Maruts' lord.

11 Yea, hero, with the singers we sing to the duly-coming band.
Allied with thee may we prevail.

12 With us are raining Rudras, Hills accordant in call to battle, at the death of Vṛitra,
The strong assigned to him who sings and praises.
May gods with Indra at their head protect us.

---

7 *The friend's:* Indra's.

8 *The wheel:* the Sun.

9 *This steer:* Soma. *He:* Indra.

10 *Daksha's sons:* of the same origin with you. 'Lords of food,' according to Sâyaṇa.

11 *Duly-coming band:* of Maruts, led by Indra.

12 *The strong:* perhaps the thunderbolt with which Indra aids the worshipper.

HYMN LIII. Indra.

MAY our hymns give thee great delight. Display thy bounty, thunderer.
Drive off the enemies of prayer.

2 Crush with thy foot the niggard churls who bring no gifts. Mighty art thou:
There is not one to equal thee.

3 Thou art the lord of Soma pressed, Soma unpressed is also thine.
Thou art the sovran of the folk.

4 Come, go thou forth, dwelling in heaven and listening to the prayers of men:
Thou fillest both the heavens and earth.

5 Even that hill with rocky heights, with hundreds, thousands, held within,
Thou for thy worshippers brakest through.

6 We call on thee both night and day to taste the flowing Soma-juice:
Do thou fulfil our hearts' desire.

7 Where is that ever-youthful steer, strong-necked and never yet bent down?
What Brahman ministers to him?

8 To whose libation doth the steer betake him with delight therein?
Who takes delight in Indra now?

9 Whom, Vṛitra-slayer, have thy gifts and hero powers accompanied?
Who is thy dearest in the laud?

The Ṛishi is Pragâha. The metre is Gâyatrî.

3 *Unpressed:* in its natural state in the stalks of the plant. Or, as Professor Ludwig suggests, the Soma which Indra drinks in heaven may be meant. See VII. 26. 1.

5 *That hill:* the cloud with its countless treasures of rain.

6 *Night:* just before dawn.

10 For thee among mankind, among the Pûrus is this Soma shed.
Hasten thou hither: drink thereof.
11 This, growing by Sushomâ and by Ṣaryaṇâvân, dear to thee,
And Ârjîkîya, cheers thee best.
12 Hasten thou hitherward, and drink this for munificence to-day,
Delightful for thine eager draught.

HYMN LIV.

Indra.

THOUGH, Indra, thou art called by men from east and west, from north and south,
Come hither quickly with fleet steeds;
2 If in the effluence of heaven, rich in its light, thou takest joy,
Or in the sea in Soma-juice.
3 With songs I call thee, great and wide, even as a cow to profit us,
Indra, to drink the Soma-draught.
4 Hither, O Indra, let thy bays bear up and bring upon thy car
Thy glory, god! and majesty.

---

10 *Among the Pûrus:* among men, or among kings named Pûrus.—Sâyaṇa.

11 *Sushomâ* and *Ârjîkîya:* are apparently names of rivers which cannot now be identified. The latter is said by Yâska to be a name of the Vipâṣ, and by Sâyaṇa to be a country or district.

Ṣaryaṇâvân is said to be a lake in the district of Kurukshetra. See Vol. I., Index. For conjectures regarding Sushomâ and Ârjîkîya see Zimmer, *Altindisches Leben*, pp. 12, 13.

The Ṛishi is Pragâtha. The metre is Gâyatrî.

2 *The effluence of heaven:* or the place in heaven from which the amrit flows. *In the sea:* of air; the firmament.

3 *As a cow:* as the most useful of all animals.

5 O Indra, thou art sung and praised as great, strong, lordly in thy deeds:
Come hither, drink our Soma-juice.

6 We who have shed the Soma and prepared the feast are calling thee
To sit on this our sacred grass.

7 As, Indra, thou art evermore the common lord of all alike,
As such we invocate thee now.

8 The men with stones have milked for thee this nectar of the Soma-juice:
Indra, be pleased with it, and drink.

9 Neglect all pious men with skill in sacred song: come hitherward
With speed, and give us high renown.

10 Gods, may the mighty rest unharmed, the king who gives me spotted kine,
Kine decked with golden ornaments.

11 Beside a thousand spotted kine I have received a gift of gold,
Pure, brilliant, and exceeding great.

12 Durgaha's grandsons, giving me a thousand kine, munificent,
Have won renown among the gods.

---

9 *All pious men:* all other worshippers.

10 *The king:* who instituted the sacrifice. According to Sâyaṇa, Indra is meant; but this is impossible.

12 *Durgaha's grandsons:* Sâyaṇa explains *durgahasya* by *duḥkham gâhamânasya me*, of me plunged in grief, and *napâtaḥ* (nepotes) as *arakshitasya*, unprotected: "Unprotected as I am, and plunged in sorrow (my descendants) by the favour of the gods obtain food, and are blessed with abundance in a thousand cattle." See Wilson's Translation, and Professor Cowell's Note.

HYMN LV. Indra.

Loud singing at the sacred rite where Soma flows we priests invoke
With haste, that he may help, as the bard's cherisher, Indra who findeth wealth for you.

2 Whom with fair helm, in rapture of the juice, the firm resistless slayers hinder not:
Giver of glorious wealth to him who sings his praise, honouring him who toils and pours:

3 Ṣakra, who like a curry-comb for horses or a golden goad,
Indra, the Vṛitra-slayer, urges eagerly the opening of the stall of kine:

4 Who for the worshipper scatters forth ample wealth, even though buried, piled in heaps:
Indra, lord of bay steeds, the fair-helmed thunderer, acts at his pleasure, as he lists.

5 Hero whom many praise, what thou hast longed for, even of old, from men,
All that we offer unto thee, O Indra, now, sacrifice, laud, effectual speech.

6 To Soma, much-invoked, bolt-armed, for thy carouse, celestial, Soma-drinker, come.
Thou to the man who prays and pours the juice hast been best giver of delightful wealth.

The Ṛishi is Kali, the son of Pragâtha. The metre is Gâyatrî, with Anushṭup in the last stanza.

1 *We priests invoke:* the construction is difficult. I follow Professor Ludwig, and take *huve*, an infinitive, as equivalent to the first person plural.

3 *Curry-comb for horses:* the purifier of his worshippers and well-skilled in horses, according to Sâyaṇa. *Golden goad:* wonderful and golden-bodied, according to Sâyaṇa. The meaning of *kîjaḥ*, as well as of *mṛikshaḥ*, is uncertain, but both seem to signify instruments connected with horses.

4 *Buried:* as gold, precious stones, etc.

7 Here, verily, yesterday we let the thunder-wielder drink his fill.
So in like manner offer him the juice to-day. Now range you by the glorious one.

8 Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us.

9 What manly deed of vigour now remains that Indra hath not done?
Who hath not heard his glorious title and his fame, the Vṛitra-slayer from his birth?

10 How great his power resistless! how invincible the Vṛitra-slayer's matchless might!
Indra excels all usurers who see the day, excels all traffickers in strength.

11 O Indra, Vṛitra-slayer, we, thy very constant worshippers,
Bring prayers ne'er heard before to thee, O much-invoked, O thunder-armed, to be thy meed.

12 O thou of mighty acts, the aids that are in thee call forward many an eager hope.
Past the drink-offerings, Vasu, even of the good, hear my call, strongest god, and come.

13 Verily, Indra, we are thine, we worshippers depend on thee.
For there is none but only thou to show us grace, O Maghavan, thou much-invoked.

14 From this our misery and famine set us free, from this dire curse deliver us.

---

8 *The wolf:* according to Sâyaṇa, the robber. The reason of mentioning either in this place is not obvious.

10 *Who see the day:* who live. According to Sâyaṇa, who look upon the sun in their present life but will be sunk in darkness after death.

14 *From this our misery:* the hymn was 'seen' and employed in a time of dearth and famine. *Finder of the way:* to prosperity.

Succour us with thine help and with thy wondrous thought, most mighty, finder of the way.

15 Now let your Soma-juice be poured: be not afraid, O Kali's sons.
This darkening sorrow goes away; yea, of itself it goes away.

HYMN LVI. Âdityas.

Now pray we to these Kshatriyas, to the Âdityas for their aid,
These who are gracious to assist.

2 May Mitra bear us o'er distress, and Varuṇa and Aryaman,
Yea, the Âdityas, as they know.

3 For wonderful and meet for praise is these Âdityas' saving help
To him who offers and prepares.

4 The mighty aid of you, the great, Varuṇa, Mitra, Aryaman,
We claim to be our sure defence.

5 Guard us, Âdityas, still alive, before the deadly weapon strike:
Are ye not they who hear our call?

6 What sheltering defence ye have for him who toils in pouring gifts,
Graciously bless ye us therewith.

7 Âdityas, gods, from sorrow there is freedom, for the sinless, wealth,
O ye in whom no fault is seen.

8 Let not this fetter bind us fast: may he release us for success;
For strong is Indra and renowned.

The Ṛishi is Matsya the son of Sammada, or Mânya son of Mitra-Varuṇa. The metre is Gâyatrî.

1 *Kshatriyas:* royal princes.

9 O gods who fain would lend your aid, destroy not us as ye destroy
Your enemies who go astray.

10 And thee too, O great Aditi, thee also, goddess, I address,
Thee very gracious to assist.

11 Save us in depth and shallow from the foe, thou mother of strong sons:
Let no one of our seed be harmed.

12 Far-spread, wide-ruling, grant that we, unharmed by envy, may stretch forth:
Grant that our progeny may live.

13 Those who, the princes of the folk, in native glory, ne'er deceived,
Maintain their statutes, void of guile—

14 As such, from mouth of ravening wolves, O ye Âdityas, rescue us,
Like a bound thief, O Aditi.

15 Âdityas, let this arrow, yea, let this malignity depart
From us or e'er it strike us dead.

16 For, bountiful Âdityas, we have evermore enjoyed your help,
Both now and in the days of old.

17 To every one, O ye most wise, even him who cometh near from sin,
Vouchsafe, O gods, that he may live.

18 May this new mercy profit us, which, ye Âdityas, frees like one
Bound from his bonds, O Aditi.

19 O ye Âdityas, this your might is not to be despised by us:
So be ye graciously inclined.

---

11 *Of strong sons:* the Âdityas.

17 *Who cometh near from sin:* who comes to you for forgiveness.

20 Let not Vivasvân's weapon nor the shaft, Âdityas, wrought with skill,
Destroy us ere old age be nigh.

21 On every side dispel all sin, Âdityas, all hostility,
Indigence, and combined attack.

HYMN LVII. Indra.

EVEN as a car to give us aid, we draw thee hither for our bliss,
Strong in thy deeds, checking assault, lord, mightiest Indra, of the brave!

2 Great in thy power and wisdom, strong, with thought that comprehendeth all!
Thou hast filled full with majesty.

3 Thou very mighty one, whose hands by virtue of thy greatness grasp
The golden bolt that breaks its way.

4 Your lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.

5 Whom, ever furthering, in frays that win the light, in both the hosts
Men call to succour and to help.

6 Indra, the strong, the measureless, worthy of praise, most bountiful,
Sole ruler even over wealth.

---

20 *Vivasvân's weapon:* the deadly bolt of Yama the son of Vivasvân.

21 *Combined attack:* 'the closely drawn net.'—Wilson.

The liberality of the princes is the deified object of the last six stanzas. The Ṛishi is Priyamedha of the family of Angiras. The metre is Anushṭup in stanzas 1, 4, 7, 10, and Gâyatrî in the rest of the hymn.

2 *Thou hast filled full:* the universe.

7 Him, for his ample bounty, him, this Indra do I urge to drink,
Who, as his praise was sung of old, the dancer, is the lord of men.
8 Thou mighty one, whose friendship none of mortals ever hath obtained:
None will attain unto thy might.
9 Aided by thee, with thee allied, in frays for water and for sun,
Bolt-armed! may we win ample spoil.
10 So seek we thee with sacrifice and songs, chief lover of the song,
As, in our battles, Indra, thou to Purumâyya gavest help.
11 O thunderer, thou whose friendship and whose onward guidance both are sweet,
Thy sacrifice must be prepared.
12 Give to this body ample room, give to our dwelling ample room:
Give ample room to us to live.
13 We count the banquet of the gods a spacious pathway for the men,
And for the cattle, and the car.
14 Six men, yea, two and two, made glad with Soma-juice, come near to me
With offerings pleasant to the taste.
15 Two brown-hued steeds, Indrota's gift, two bays from Ṛiksha's son were mine,
From Aṣvamedha's son two red.

---

7 *The dancer:* in the dance of war.

10 *Purumâyya:* according to Sâyaṇa, 'me (the Ṛishi) the possessor of much wisdom.'

13 Sacrifice to the gods procures freedom and security for us and all who belong to us.

15 "These princes with their respective fathers are the six of v. 14. The sons of *Ṛiksha* and *Aṣvamedha* had originally commenced

16 From Atithigva good car-steeds, from Ârksha rein-obeying steeds,
From Âṣvamedha beauteous ones.

17 Indrota, Atithigva's son, gave me six horses matched with mares:
And Pûtakratu gave besides.

18 Marked above all, amid the brown, is the red mare Vṛishaṇvatî,
Obedient to the rein and whip.

19 O bound to me by deeds of might, not even the man who loves to blame
Hath found a single fault in you.

HYMN LVIII. Indra.

I SEND you forth the song of praise for Indu, hero-gladdener.
With hymn and plenty he invites you to complete the sacrifice.

---

the sacrifice, but *Indrota* and his father *Atithigva* came to see it and added their gifts. The sons alone are mentioned; the son is the father's second self, *pitṛi-putrayor abhedât.*"—Professor Cowell's Note in Wilson's Translation.

16 *Ârksha:* the son of Ṛiksha. *Âṣvamedha:* the son of Aṣvamedha.

17 *Pûtakratu:* son of Aṣvamedha.

18 *Vṛishaṇvatî:* according to Professor Roth, "perhaps, that may be found among stallions."

19 *O bound to me:* this stanza is addressed to the princes who instituted the sacrifice and gave the rewards which have been mentioned.

The All-gods are the deities of half of stanza 11, and Varuṇa is the deity of the remaining half-stanza and of 12. The Ṛishi is Priyamedha.

The metres are Ushṇiḥ in stanza 2; Gâyatrî in 4—6; Pankti in 11, 16; Bṛihatî in 17, 18; and Anushṭup in the rest of the hymn.

1 *The song of praise: trishṭubham:* used in a general sense for any hymn of praise. *Indu:* Soma. According to Sâyaṇa, Indra is meant.

2 Thou wishest for thy kine a bull, for those who long for his approach,
For those who turn away from him, lord of thy cows whom none may kill.

3 The dappled kine who stream with milk prepare his draught of Soma-juice:
Folk in the birth-place of the gods, in the three luminous realms of heaven.

4 Praise, even as he is known, with song Indra the guardian of the kine,
The son of truth, lord of the brave.

5 Hither his bay steeds have been sent, red steeds are on the sacred grass
Where we in concert sing our songs.

6 For Indra thunder-armed the kine have yielded mingled milk and meath,
What time he found them in the vault.

7 When I and Indra mount on high up to the bright one's place and home,

---

2 The stanza is difficult. I adopt Professor Pischel's explanation of *nadam* and *odatînâm*.

3 *Folk: viśaḥ:* possibly the cows are meant. Professor Pischel observes: "The connexion of the first three stanzas is probably this: Soma shall be celebrated by you in your song of praise in order that he may liberally reward you. What thou wishest for thyself is a bull for the cows, in order that they may be propagated and provide Indra with milk to be mixed with his Soma-juice, while they serve the race of gods in all the three realms of heaven."—*Vedische Studien*, p. 197.

6 *In the vault:* 'in the cavity of the Soma-vessel.'—Roth; 'on the horizon.'—Ludwig; 'near at hand.'—Sâyaṇa.

7 *The bright one's place:* the station of the Sun. *Whose friends are three times seven:* Indra who is the friend of the Maruts. I follow Professor Ludwig in combining the *triḥ saptа sakhyuḥ* of the text into one compound word. Sâyaṇa's explanation is different: 'let us be united in the twenty-first sphere of the (universal) friend.'—See Note in Wilson's Translation.

We, having drunk of meath, will reach his seat whose friends are three times seven.

8 Sing, sing ye forth your songs of praise, ye Priya-medhas, sing your songs:
Yea, let young children sing their lauds: as a strong castle praise ye him.

9 Now loudly let the viol sound, the brace send out its voice with might,
And let the bowstring's clang be shrill. To Indra is the hymn upraised.

10 When hither speed the dappled cows, unflinching, easy to be milked,
Seize quickly, as it bursts away, the Soma-juice for Indra's drink.

11 Indra hath drunk, Agni hath drunk: all deities have drunk their fill.
Here Varuṇa shall have his home, to whom the floods have sung aloud as mother-kine unto their calves.

12 Thou, Varuṇa, to whom belong the seven streams, art a glorious god.
The waters flow into thy throat as 'twere a pipe with ample mouth.

13 He who hath made the fleet steeds spring, well-harnessed, to the worshipper,
He, the swift guide, is that fair form that loosed the horses near at hand.

14 Indra, the very mighty, holds his enemies in utter scorn.
He, far away, and yet a child, cleft the cloud smitten by his voice.

---

9 *The viol: gargara:* 'a kind of musical instrument', says Sâyaṇa. *Brace: godhâ:* the leather guard worn by bowmen on the left arm.

12 Varuṇa's throat, or palate, is said to mean the sea, into which the seven rivers flow.

15 He, yet a boy exceeding small, mounted his newly-fashioned car.
He for his mother and his sire cooked the wild mighty buffalo.
16 Lord of the home, fair-helmeted, ascend thy chariot wrought of gold.
We will attend the heavenly one, the thousand-footed, red of hue, matchless, who blesses where he goes.
17 With reverence they come hitherward to him as to a sovran lord,
That they may bring him near for this man's good success, to prosper and bestow his gifts.
18 The Priyamedhas have observed the offering of the men of old,
Of ancient custom, while they strewed the sacred grass, and spread their sacrificial food.

HYMN LIX.

Indra.

He who, as sovran lord of men, moves with his chariots unrestrained,
The Vṛitra-slayer, vanquisher of fighting hosts, preëminent, is praised with song.
2 Honour that Indra, Puruhanman! for his aid, in whose sustaining hand of old
The splendid bolt of thunder was deposited, as the great Sun was set in heaven.

---

15 *His mother and his sire:* Earth and Heaven. The *buffalo* is the dark rain-cloud which Indra pierces with his lightning, or perhaps the demon Vala is intended.

16 *The heavenly one:* the Sun, which is Indra's chariot. *Thousand-footed:* bright with countless rays of light.

17 *This man's:* who institutes the sacrifice.

The Ṛishi is Puruhanman of the family of Angiras. The metres are Prâgâtha in stanzas 1—6; Bṛihatî in 7—12; Ushṇih in 13; Anushṭup in 14; and Pura ushṇih in 15.

3 No one by deed attains to him who works and strengthens evermore :
No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might.

4 The powerful conqueror, invincible in war, him at whose birth the mighty ones,
The kine who spread afar, sent their loud voices out, heavens, earths sent their loud voices out.

5 O Indra, if a hundred heavens and if a hundred earths were thine—
No, not a thousand suns could match thee at thy birth, not both the worlds, O thunderer.

6 Thou, hero, hast performed thy hero deeds with might, yea, all with strength, O strongest one.
Maghavan, help us to a stable full of kine, O thunderer, with wondrous aids.

7 Let not a godless mortal gain this food, O thou whose life is long!
But one who yokes the bright-hued steeds, the Etaṣas, even Indra yoker of the bays.

8 Urge ye the conqueror to give, your Indra greatly to be praised,
To be invoked in shallow waters and in depths, to be invoked in deeds of might.

9 O Vasu, O thou hero, raise us up to ample opulence.
Raise us to gain of mighty wealth, O Maghavan, O Indra, to sublime renown.

10 Indra, thou justifiest us, and tramplest down thy slanderers.
Guard thyself, valiant hero, in thy vital parts : strike down the Dâsa with thy blows.

---

4 *The kine :* the heavens and the earths.

7 *Etaṣas :* the horses of the Sun.

10 *In thy vital parts :* literally, between thy thighs. 'Shelter us between thy thighs.'—Wilson.

11 The man who brings no sacrifice, inhuman, godless, infidel,
Him let his friend the mountain cast to rapid death, the mountain cast the Dasyu down.

12 O mightiest Indra, loving us, gather thou up, as grains of corn
Within thine hand, of these their kine, to give away, yea, gather twice as loving us.

13 O my companions, wish for power. How may we perfect Ṣara's praise,
The liberal princely patron, never to be harmed?

14 By many a sage whose grass is trimmed thou art continually praised,
That thou, O Ṣara, hast bestowed here one and here another calf.

15 The noble, Ṣûradeva's son, hath brought a calf, led by the ear, to three of us,
As a chief brings a goat to milk.

HYMN LX. Agni.

O Agni, with thy mighty wealth guard us from all malignity,
Yea, from all hate of mortal man.

---

11 *His friend:* in which he hopes to find refuge: according to Sâyaṇa, Parvata (mountain) is a Ṛishi, the friend of Indra.

12 *Their kine:* the property of the hostile aborigines.

13 *Ṣara's praise:* Ṣara must be the institutor of the sacrifice: according to Ṣâyaṇa he is Indra, 'the destroyer.'

14 *Here one and here another: ekam ekam:* meaning many.—S.

15 *Ṣûradeva's son:* Ṣara. Sâyaṇa explains *Ṣauradevyaḥ* as cows won in battle. "May Maghavan, taking them by the ears, lead the cows with their calves from our three (destructive enemies), as the owner leads a goat to drink."—Wilson.

The Ṛishis are Sudîti and Purumîḷha, both of the family of Angiras, or either of them may be the Ṛishi. The metre is Gâyatrî in stanzas 1—9, and Prâgâtha in 10—15.

2 For over thee, O friend from birth, the wrath of man hath no control:
Nay, guardian of the earth art thou.

3 As such, with all the gods, O son of strength, auspicious in thy flame,
Give us wealth bringing all things good.

4 Malignities stay not from wealth the mortal man whom, Agni, thou
Protectest while he offers gifts.

5 Sage Agni, he whom thou dost urge, in worship of the gods, to wealth,
With thine assistance winneth kine.

6 Riches with many heroes thou hast for the man who offers gifts:
Lead thou us on to higher bliss.

7 Save us, O Jâtavedas, nor abandon us to him who sins,
Unto the evil-hearted man.

8 O Agni, let no godless man avert thy bounty as a god:
Over all treasures thou art lord.

9 So, son of strength, thou aidest us to what is great and excellent,
Those, Vasu! friend! who sing thy praise.

10 Let our songs come anear to him beauteous and bright with piercing flame,
Our offerings, with our homage, to the lord of wealth, to him whom many praise, for help:

11 To Agni Jâtavedâs, to the son of strength, that he may give us precious gifts,
Immortal, from of old priest among mortal men, the most delightful in the house:

---

2 *Guardian of the earth: kshapâvân:* 'Lord of the night.'—Sâyaṇa.

5 *Winneth kine:* literally, is a goer among cows: 'walks (lord) among crowds of cattle.'—Wilson.

12 Agni, made yours by sacrifice, Agni, while holy rites advance;
Agni, the first in songs, first with the warrior steed;
Agni to win the land for us.

13 May Agni who is lord of wealth vouchsafe us food for friendship sake.
Agni we ever seek for seed and progeny, the Vasu who protects our lives.

14 Solicit with your chants, for help, Agni the god with piercing flame,
For riches famous Agni, Purumîlha and ye men,
Agni to light our dwelling well.

15 Agni we laud that he may keep our foes afar, Agni to give us health and wealth.
Let him as guardian be invoked in all the tribes, the lighter-up of glowing brands.

HYMN LXI. Agni.

PREPARE oblation: let him come; and let the minister serve again
Who knows the ordering thereof.

---

12 *With the warrior steed: arvati:* the fierce and rapid fire that clears the jungle for the advance of the Âryan settlers.

14 *To light our dwelling well:* I follow Professor Ludwig's explanation. Sâyaṇa takes *suditaye* as a proper name: 'a house for (me) Sudîti.'—Wilson.

15 *The lighter-up of glowing brands: vasturṛishûṇam:* according to Sâyaṇa, 'the giver of homes to us Ṛishis.'

The Ṛishi is said to be Haryata son of Pragâtha. The metre is Gâyatrî.

The language of the hymn is intentionally obscure, and much of my translation (in which I generally follow Professor Ludwig) must be regarded as conjectural.

1 *Let him come:* Agni. *The minister:* or, the Adhvaryu.

2 Rejoicing in his friendship, let the priest be seated over man,
Beside the shoot of active power
3 Him, glowing bright beyond all thought, they seek among the race of man;
With him for tongue they seize the food.
4 He hath inflamed the twofold plain: life-giving, he hath climbed the wood,
And with his tongue hath struck the rock.
5 Wandering here the radiant calf finds none to fetter him, and seeks
The mother to declare his praise.
6 And now that great and mighty team, the team of horses that are his,
And traces of his car, are seen.
7 The seven milk a single cow; the two set other five to work,
On the stream's loud-resounding bank.
8 Entreated by Vivasvân's ten, Indra cast down the water-jar
With threefold hammer from the sky.

---

2 *The shoot:* Agni, according to Sâyaṇa: the stalks of the Soma-plant, according to Professor Roth.

3 *They seek:* that is, the gods.

4 *The twofold plain:* the expanses of earth and heaven. *Climbed the wood:* a forest conflagration is referred to.

5 *The radiant calf:* Agni in the form of lightning. *Here:* in the sky above us.

The mother: the cloud, which will praise him with a thunder-psalm.

7 *The seven:* officiating priests, or assistants. See II. 1. 2. *A single cow:* the text has only *ekâm* (unam). Sâyaṇa supplies, cow, which he explains as the *gharma*, pitcher or caldron used for heating milk, etc., in the Pravargya ceremony.

The two: the Pratiprasthâtar and the Adhvaryu direct the five others in the performance of the ceremony.

8 *Entreated by Vivasvân's ten:* according to Sâyaṇa, the ten fingers of the worshipper. Ten priests are probably meant. *Indra:*

9 Three times the newly-kindled flame proceeds around the sacrifice:
The priests anoint it with the meath.
10 With reverence they drain the fount that circles with its wheel above,
Exhaustless, with the mouth below.
11 The pressing-stones are set at work: the meath is poured into the tank,
At the out-shedding of the fount.
12 Ye cows, protect the fount: the two mighty ones bless the sacrifice.
The handles twain are wrought of gold.
13 Pour on the juice the heated milk which reaches both the heaven and earth:
Supply the liquid to the Bull.
14 These know their own abiding-place: like calves beside the mother cows
They meet together with their kin.
15 Devouring in their greedy jaws, they make sustaining food in heaven,
To Indra, Agni light and prayer.

Agni or Âditya may be meant.—Sâyaṇa *The water-jar:* the rainy cloud. *Hammer:* the meaning of *khedayâ* is uncertain. Sâyaṇa explains it by *raśminâ*, with his ray.

10 *The fount: avatam:* the *gharma* or *mahâvîra*, the contents of which are poured into the fire. *Its wheel:* apparently, the circular rim on which it usually stands and which is now inverted that all the liquid may flow out.

12 *The two mighty ones:* Heaven and Earth. But as the meaning of *rapsudâ* is unknown, the sentence can be only conjecturally translated: "(The two kinds of milk) in the sacrifice are plentiful and fruit-giving."—Wilson.

13 *To the Bull:* to Agni.

14 *These know:* the cows know, and come to, the place where they are to be milked for sacrificial purposes as well as they know their own stable.

15 *Devouring:* perhaps the flames; but the stanza is obscure.

16 The pious one milked out rich food, sustenance dealt in portions seven,
Together with the Sun's seven rays.

17 I took some Soma when the sun rose up, O Mitra, Varuṇa.
That is the sick man's medicine.

18 From where oblations must be laid, which is the well-belovèd's home,
He with his tongue hath compassed heaven.

HYMN LXII. Aṣvins.

ROUSE ye for him who keeps the Law, yoke your steeds, Aṣvins, to your car:
Let your protecting help be near.

2 Come, Aṣvins, with your car more swift than is the twinkling of an eye:
Let your protecting help be near.

3 Aṣvins, ye overlaid with cold the burning heat for Atri's sake:
Let your protecting help be near.

4 Where are ye? whither are ye gone? whither, like falcons, have ye flown?
Let your protecting help be near.

5 If ye at any time this day are listening to this my call,
Let your protecting help be near.

---

16 *The pious one:* Agni. *Dealt in portions seven:* one for each priest.

18 *This well-belovèd's home:* 'the place which I, the eager offerer, choose.'—Wilson.

Haryata, 'the well-belovèd,' is perhaps the Soma.

The Ṛishi is Gopavana of the race of Atri, or Saptavadhri of the same family. The metre is Gâyatrî.

1 *Who keeps the Law:* which enjoins sacrifice. The Ṛishi means himself.

3 *For Atri's sake:* see I. 116. 8.

6 The Aśvins, first to hear our prayer, for closest kinship I approach:
Let your protecting help be near.

7 For Atri ye, O Aśvins, made a dwelling-place to shield him well.
Let your protecting help be near.

8 Ye warded off the fervent heat for Atri when he sweetly spake:
Let your protecting help be near.

9 Erst Saptavadhri by his prayer obtained the trenchant edge of fire:
Let your protecting help be near.

10 Come hither, O ye lords of wealth, and listen to this call of mine:
Let your protecting help be near.

11 What is this praise told forth of you as elders in the ancient way?
Let your protecting help be near.

12 One common brotherhood is yours, Aśvins, your kindred is the same:
Let your protecting help be near.

13 This is your chariot, Aśvins, which speeds through the regions, earth and heaven:
Let your protecting aid be near.

14 Approach ye hitherward to us with thousands both of steeds and kine:
Let your protecting help be near.

15 Pass us not by, remember us with thousands both of kine and steeds:
Let your protecting help be near.

---

9 *Saptavadhri:* see V. 78. 6. His release seems to have been effected by employing fire.

11 "Why is this (repeated invocation) addressed to you as if you were decrepit like old men?"—Wilson.

12 *One common brotherhood:* as twin children of the consort of the Sun.

16 The purple-tinted Dawn hath risen, and true to Law hath made the light:
Let your protecting help be near.

17 He looked upon the Aṣvins, as an axe-armed man upon a tree:
Let your protecting help be near.

18 By the black band encompassed round, break it down, bold one, like a fort.
Let your protecting help be near.

HYMN LXIII.

Agni.

EXERTING all our strength with thoughts of power we glorify in speech
Agni your dear familiar friend, the darling guest in every home.

2 Whom, served with sacrificial oil like Mitra, men presenting gifts
Eulogize with their songs of praise;

3 Much-lauded Jâtavedâs, him who bears oblations up to heaven
Prepared in service of the gods.

---

17 The meaning is obscure. "Aṣvins, the splendidly-brilliant (sun cleaves the darkness) as the woodman with his axe a tree."—Wilson. "He [the demon] looked at the Aṣvins."—Grassmann.

18 The first line is said by Sâyaṇa to be addressed to Saptavadhri. It seems to express self-encouragement before an attack upon a Dâsa enemy.

The donation of Ṣrutarvan is the deified object of the last three stanzas.

The Ṛishi is Gopavana. The metres are Anushṭup in stanzas 1, 4, 7, 10, 13—15, and Gâyatrî in the rest of the hymn.

1 I follow Professor Ludwig in his interpretation of this stanza, the construction of which is difficult.

2 *Like Mitra:* or as a friend; or like the Sun.—Sâyaṇa.

4 To noblest Agni, friend of man, best Vṛitra-slayer, are we come,
Him in whose presence Ṛiksha's son, mighty Ṣrutarvan waxes great;
5 To deathless Jâtavedâs, meet for praise, adored with sacred oil,
Visible through the gloom of night;
6 Even Agni whom these priestly men worship with sacrificial gifts,
With lifted ladles offering them.
7 O Agni, this our newest hymn hath been addressed from us to thee,
O cheerful guest, well-born, most wise, worker of wonders, ne'er deceived.
8 Agni, may it be dear to thee, most grateful, and exceeding sweet:
Grow mightier, eulogized therewith.
9 Splendid with splendours may it be, and in the battle with the foe
Add loftier glory to thy fame.
10 Steed, cow, a lord of heroes bright like Indra who shall fill the car,
Whose high renown ye celebrate, and people praise each glorious deed.
11 Thou whom Gopavana made glad with song, O Agni Angiras,
Hear this my call, thou holy one.
12 Thou whom the priestly folk implore to aid the gathering of the spoil,
Such be thou in the fight with foes.
13 I, called to him who reels with joy, Ṣrutarvan, Ṛiksha's son, shall stroke

10 *Steed, cow:* there is no verb to govern these accusatives. Perhaps, let it, that is, the hymn, give, may be understood. Sâyaṇa explains *gâm*, cow, by *gantâram*, goer. "(Worship) ye men, the bright (Agni) who goes like a horse and fills our chariots (with spoil)."—Wilson.

The heads of four presented steeds, like the long wool of fleecy rams.

14 Four coursers with a splendid car, Ṣavisṭha's horses, fleet of foot,
Shall bring me to the sacred feast, as flying steeds brought Tugra's son.

15 The very truth do I declare to thee, Parushṇî, mighty flood.
Waters! no man is there who gives more horses than Ṣavishṭha gives.

HYMN LXIV. Agni.

YOKE, Agni, as a charioteer, thy steeds who best invite the gods:
As ancient herald seat thyself.

2 And, god, as skilfullest of all, call for us hitherward the gods:
Make all things precious sure for us.

3 For thou, most youthful, son of strength, thou to whom sacrifice is paid,
Art holy, faithful to the Law.

4 This Agni, lord of strengthening food hundredfold, thousandfold, is head
And chief of riches and a sage.

5 As craftsmen bend the felly, so bend at our general call: come nigh,
Angiras, to the sacrifice.

6 Now, O Virûpa, rouse for him, strong god who shines at early morn,
Fair praise with voice that ceases not.

---

14 *Tugra's son:* Bhujyu. See Vol. I., Index.

15 *Parushṇî:* now the Râvî, the river on whose bank Ṣrutarvan offered his sacrifice.

The Ṛishi is Virûpa of the family of Angiras. The metre is Gâyatrî.

1 *Ancient herald:* or, chief invoker.

6 *Who shines at early morn:* or, aspiring heavenward.

7 With missile of this Agni, his who looks afar, will we lay low
The thief in combat for the kine.

8 Let not the companies of gods fail us, like dawns that float away,
Like cows who leave the niggardly.

9 Let not the hateful tyranny of any evil-hearted foe
Smite us, as billows smite a ship.

10 O Agni, god, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe.

11 Wilt thou not, Agni, lend us aid in winning cattle, winning wealth?
Maker of room, make room for us.

12 In this great battle cast us not aside as one who bears a load:
Snatch up the wealth and win it all.

13 O Agni, let this plague pursue and fright another and not us:
Make our impetuous strength more strong.

14 The reverent or unwearied man whose holy labour he accepts,
Him Agni favours with success.

15 Abandoning the foeman's host pass hither to this company:
Assist the men with whom I stand.

16 As we have known thy gracious help, as of a father, long ago,
So now we pray to thee for bliss.

---

7 *The thief:* the hymn is a prayer for aid in an expedition for the recovery of stolen cattle.

8 *Like Dawns that float away:* 'like cows that bathe them in the stream,' according to the explanation given in the St. Petersburg Lexicon. *Like cows who leave the niggardly:* 'the kine abandon not a little (calf).'— Wilson.

HYMN LXV.

Indra.

Not to forsake me, I invoke this Indra girt by Maruts, lord
Of magic power who rules with might.

2 This Indra with his Marut friends clave into pieces Vṛitra's head
With hundred-knotted thunderbolt.

3 Indra, with Marut friends, grown strong, hath rent asunder Vṛitra, and
Released the waters of the sea.

4 This is that Indra who, begirt by Maruts, won the light of heaven
That he might drink the Soma-juice.

5 Mighty, impetuous, begirt by Maruts, him who loudly roars,
Indra we invocate with songs.

6 Indra begirt by Maruts we invoke after the ancient plan,
That he may drink the Soma-juice.

7 O liberal Indra, Marut-girt, much-lauded Ṣatakratu, drink
The Soma at this sacrifice.

8 To thee, O Indra, Marut-girt, these Soma-juices, thunderer!
Are offered from the heart with lauds.

9 Drink, Indra, with thy Marut friends, pressed Soma at the morning rites,
Whetting thy thunderbolt with strength.

10 Arising in thy might, thy jaws thou shookest, Indra, having quaffed
The Soma poured into the bowls.

The Ṛishi is Kurusuti of the family of Kaṇva. The metre is Gâyatrî.

3 *Of the sea:* of the firmament or ocean of air.

11 Indra, both worlds complained to thee when uttering thy fearful roar,
What time thou smotest Dasyus dead.
12 From Indra have I measured out a song eight-footed with nine parts,
Delicate, faithful to the Law.

HYMN LXVI. Indra.

Scarcely was Ṣatakratu born when of his mother he inquired,
Who are the mighty? Who are famed?
2 Then Ṣavasî declared to him Aurṇavâbha, Ahîṣuva:
Son, these be they thou must o'erthrow.
3 The Vṛitra-slayer smote them all as spokes are hammered into naves:
The Dasyu-killer waxed in might.
4 Then Indra at a single draught drank the contents of thirty pails,
Pails that were filled with Soma-juice.

---

11 *Complained to thee:* in terror. *When uttering thy fearful roar:* the meaning of *krakshamâṇam*, rendered thus conjecturally, is uncertain.

12 *Eight-footed with nine parts:* the hymn consists of triplets, each of which contains nine Pâdas, parts or half-lines, of eight feet or syllables each. That is, the metre is octosyllabic (8 × 3), and the triplet contains three stanzas in that metre or nine octosyllabic Pâdas. *From Indra:* originating in him as its subject or inspirer. *Faithful to the Law:* closely connected with sacrifice.

The Ṛishi is Kurusuti. The metres are Bṛihatî in stanza 10, Satobṛihatî in 11, and Gâyatrî in the rest of the hymn.

1 Cp. VIII. 45.

2 *Ṣavasî:* or, the mighty one, Indra's mother. *Aurṇavâbha:* or Ûrṇavâbhi's son. See VIII. 32. 26. *These:* and other fiends, as *te*, these, is plural.

4 *Pails:* or bowls; literally, lakes. The meaning of the word *kâṇukâ* in this stanza is uncertain. It appears to be an adjective qualifying *sarâṅsi*, pails or lakes. See Note in Wilson's Translation.

5 Indra in groundless realms of space pierced the Gandharva through that he
Might make the Brahmans' strength increase.
6 Down from the mountains Indra shot hither his well-directed shaft:
He gained the ready brew of rice.
7 One only is that shaft of thine, with thousand feathers, hundred barbs,
Which, Indra, thou hast made thy friend.
8 Strong as the Ṛibhus at thy birth, therewith to those who praise thee, men
And women, bring thou food to eat.
9 By thee these exploits were achieved, the mightiest deeds, abundantly:
Firm in thy heart thou settest them.
10 All these things Vishṇu brought, the lord of ample stride whom thou hadst sent—
A hundred buffaloes, a brew of rice and milk: and Indra a ferocious boar.
11 Most deadly is thy bow, successful, fashioned well; good is thine arrow, decked with gold.
Warlike and well equipped thine arms are, which increase sweetness for him who drinks the sweet.

---

5 *The Gandharva:* a heavenly being who dwells in the region of the air and guards the celestial Soma. See I. 22. 14, and 163. 2. According to Sâyaṇa, the Gandharva is the rain-cloud, which Indra shattered, and so released the fertilizing water.

6 This stanza is similarly explained by Sâyaṇa. Indra smote the rain from the clouds, and obtained food for men.

7 *One only:* Indra alone is the wielder of the thunderbolt.

10 This stanza is inexplicable as it refers to some forgotten legend of which only obscure hints are found in the Ṛigveda. From these hints the story recorded in the Brâhmaṇa of the Black Yajurveda (see *O. S. Texts*, IV. pp. 92, 93; and Wilson's Translation, Note) appears to have been constructed. See also I. 61. 7.

11 *Which increase sweetness for him who drinks the sweet:* this is Professor Ludwig's interpretation of two very difficult words which mean, according to Wilson's Translation, 'destructively overthrowing, destructively piercing;' according to the St. Petersburg Lexicon, 'like two bees delighting in sweetness;' and according to Professor Grassmann, 'sweetness loves thy two lips.'

HYMN LXVII. Indra.

BRING us a thousand, Indra, as our guerdon for the Soma-juice:
Hundreds of kine, O hero, bring.

2 Bring cattle, bring us ornament, bring us embellishment and steeds,
Together with a weight of gold.

3 And, bold one, bring in ample store rich jewels to adorn the ear,
For thou, good lord, art far renowned.

4 None other is there for the priest, hero! but thou, to give him gifts,
To win much spoil and prosper him.

5 Indra can never be brought low, Ṣakra can never be subdued:
He heareth and beholdeth all.

6 He spieth out the wrath of man, he who can never be deceived:
Ere blame can come he marketh it.

7 He hath his stomach full of might, the Vṛitra-slayer, conqueror,
The Soma-drinker, ordering all.

8 In thee all treasures are combined, Soma! all blessèd things in thee,
Uninjured, easy to bestow.

9 To thee speeds forth my hope that craves the gift of corn, and kine, and gold,
Yea, craving horses, speeds to thee.

The Ṛishi is Kurusuti. The metre is Bṛihatî in stanza 10, and Gâyatrî in the rest of the hymn.

1 *A thousand:* cows, understood.

2 *A weight: manâ:* apparently the Hebrew *maneh*, the Greek *mnâ*, and the Latin *mina*. See Zimmer, *Altindisches Leben*, pp. 50, 51.

8 *Soma:* here said to mean Indra himself.

10 Indra, through hope in thee alone I take the sickle in mine hand.
Fill it, O Maghavan, with all that it can grasp of barley cut or gathered up.

HYMN LXVIII. Soma.

THIS here is Soma, ne'er restrained, active, all-conquering, bursting forth,
Ṛishi and sage by sapience.

2 All that is bare he covers o'er, all that is sick he medicines:
The blind man sees, the cripple walks.

3 Thou, Soma, givest wide defence against the hate of alien men,
Hatreds that waste and weaken us.

4 Thou by thine insight and thy skill, impetuous one, from heaven and earth
Drivest the sinner's enmity.

5 When to their task they come with zeal, may they obtain the Giver's grace,
And satisfy his wish who thirsts.

6 So may he find what erst was lost, so may he speed the pious man,
And lengthen his remaining life.

---

10 "It would appear as if the field were a barren one and the poet sought from *Indra* a harvest which he had not sown."—W.

The Ṛishi is Kṛitnu of the family of Bhṛigu. The metre is Anushṭup in the last stanza and Gâyatrî in the rest of the hymn.

1 *Bursting forth:* according to Sâyaṇa, causing (fruit) to spring forth.

4 *Impetuous one: ṛijîshin:* according to Sâyaṇa, 'possessed of the remains or dregs of the Soma-juice offered in the third *savana*.'

5 *They:* the priests. *The Giver's:* bountiful Indra's. *His wish:* Indra's longing for Soma-libations.

7 Gracious, displaying tender love, unconquered, gentle in thy thoughts,
Be sweet, O Soma, to our heart.
8 O Soma, terrify us not; strike us not with alarm, O king:
Wound not our heart with dazzling flame.
9 When in my dwelling-place I see the wicked enemies of gods,
King, chase their hatred far away, thou bounteous one, dispel our foes.

HYMN LXIX. Indra.

O Ṣatakratu, truly I have made none else my comforter.
Indra, be gracious unto us.
2 Thou who hast ever aided us kindly of old to win the spoil,
As such, O Indra, favour us.
3 What now? As prompter of the poor thou helpest him who sheds the juice.
Wilt thou not, Indra, strengthen us?
4 O Indra, help our chariot on, yea, thunderer, though it lag behind:
Give this my car the foremost place.
5 Ho there! why sittest thou at ease? Make thou my chariot to be first:
And bring the fame of victory near.
6 Assist our car that seeks the prize. What can be easier for thee?
So make thou us victorious.

---

9 *The wicked enemies:* or, the enmities; that is, when I see that the gods are displeased with me.

The Ṛishi is Ekadyû the son of Nodhâs. The metre is Trishṭup in the last stanza and Gâyatrî in the rest of the hymn.

4 The hymn is a prayer for success in a coming chariot race.

7 Indra, be firm: a fort art thou. To thine appointed place proceeds
The auspicious hymn in season due.

8 Let not our portion be disgrace. Broad is the course, the prize is set,
The barriers are opened wide.

9 This thing we wish, that thou mayst take thy fourth, thy sacrificial name.
So art thou held to be our lord.

10 Ekadyû hath exalted you, immortals: both goddesses and gods hath he delighted.
Bestow upon him bounty meet for praises. May he, enriched with prayer, come soon and early.

HYMN LXX. Indra.

INDRA, god of the mighty arm, gather for us with thy right hand
Manifold and nutritious spoil.

2 We know thee mighty in thy deeds, of mighty bounty, mighty wealth,
Mighty in measure, prompt to aid.

3 Hero, when thou art fain to give, neither may gods nor mortal men
Restrain thee like a fearful bull.

4 Come, let us glorify Indra, lord supreme of wealth, self-ruling king:
In bounty may he harm us not.

---

7 *To thine appointed place:* 'to thee the repeller (of enemies).'—Wilson.

9 *Thy fourth, thy sacrificial name:* the other three are the constellation-name, the secret name, and the revealed name.

10 The gods in general are the deities of this stanza.

The Ṛishi is Kusîdin of the family of Kaṇva. The metre is Gâyatrî

5 Let prelude sound and following chant: so let him hear the Sâman sung,
And with his bounty answer us.

6 O Indra, with thy right hand bring, and with thy left remember us:
Let us not lose our share of wealth.

7 Come nigh, O bold one, boldly bring hither the riches of the churl
Who giveth least of all the folk.

8 Indra, the booty which thou hast with holy singers to receive,
Even that booty win with us.

9 Indra, thy swiftly-coming spoil, the booty which rejoices all,
Sounds quick in concert with our hopes.

HYMN LXXI. Indra.

Haste forward to us from afar, or, Vṛitra-slayer, from anear,
To meet the offering of the meath.

2 Strong are the Soma-draughts; come nigh: the juices fill thee with delight:
Drink boldly even as thou art wont.

---

5 *Let prelude sound: pra stoshat upagâsishat:* let the *prastotar* and the *udgâtar*, two of the officiating priests at a Sâman, discharge their functions: the former singing the prelude and the latter the accompaniment.

8 *Win with us:* make us thy allies.

9 *Sounds in concert with our hopes:* answers to our expectation. Perhaps, as Prof. Ludwig thinks, the word 'sounds' refers to the herd of cattle which probably constituted the spoil that is spoken of.

The Rishi is Kusîdin of the family of Kaṇva. The metre is Gâyatrî.

3 Joy, Indra, in the strengthening food: let it content thy wish and thought,
And be delightful to thine heart.

4 Come to us thou who hast no foe: we call thee down to hymns of praise,
In heaven's sublimest realm of light.

5 This Soma here expressed with stones and dressed with milk for thy carouse,
Indra, is offered up to thee.

6 Graciously, Indra, hear my call. Come and obtain the draught, and sate
Thyself with juices blent with milk.

7 The Soma, Indra, which is shed in saucers and in cups for thee,
Drink thou, for thou art lord thereof.

8 The Soma seen within the bowls, as in the flood the moon is seen,
Drink thou, for thou art lord thereof.

9 That which the hawk brought in his claw, inviolate, through the air to thee,
Drink thou, for thou art lord thereof.

HYMN LXXII. Viśvedevas.

We choose unto ourselves that high protection of the mighty gods
That it may help and succour us.

2 May they be ever our allies, Varuṇa, Mitra, Aryaman,
Far-seeing gods who prosper us.

---

8 *Within the bowls:* or saucers. *The moon:* in allusion to the double meaning of Soma, the plant and its juice, and the moon.

9 *The hawk:* see I. 80. 2, and 93. 6.

The Ṛishi is Kusidin. The metre is Gâyatrî.

3 Ye furtherers of holy law, transport us safe o'er many woes,
As over water-floods in ships.

4 Dear wealth be Aryaman to us, Varuṇa dear wealth meet for praise:
Dear wealth we choose unto ourselves.

5 For sovrans of dear wealth are ye, Âdityas, not of sinner's wealth,
Ye sapient gods who slay the foe.

6 We in our homes, ye bounteous ones, and while we journey on the road,
Invoke you, gods, to prosper us.

7 Regard us, Indra, Vishṇu, here, ye Aṣvins and the Marut host,
Us who are kith and kin to you.

8 Ye bounteous ones, from time of old we here set forth our brotherhood,
Our kinship in the mother's womb.

9 Then come with Indra for your chief, at early day, ye bounteous gods:
Yea, I address you now for this.

HYMN LXXIII. Agni.

AGNI, your dearest guest, I laud, him who is loving as a friend,
Who brings us riches like a car.

2 Whom as a far-foreseeing sage the gods have, from the olden time,
Established among mortal men.

3 Do thou, most youthful god, protect the men who offer, hear their songs,
And of thyself preserve their seed.

The Ṛishi is Uṣanâ Kâvya. The metre is Gâyatrî.

3 *And of thyself preserve their seed*: or, and guard our offspring and ourselves.

4 What is the praise wherewith, O god, Angiras, Agni, son of strength,
We, after thine own wish and thought,
5 May serve thee, O thou child of power, and with what sacrifice's plan?
What prayer shall I now speak to thee?
6 Our god, make all of us to dwell in happy habitations, and
Reward our songs with spoil and wealth.
7 Lord of the house, what plenty fills the songs which thou inspirest now,
Thou whose hymn helps to win the kine?
8 Him wise and strong they glorify, the foremost champion in the fray,
And mighty in his dwelling-place.
9 Agni, he dwells in rest and peace who smites and no one smites again:
With hero sons he prospers well.

HYMN LXXIV. Aṣvins.

To this mine invocation, O ye Aṣvins, ye Nâsatyas, come,
To drink the savoury Soma-juice.
2 This laud of mine, ye Aṣvins twain, and this mine invitation hear,
To drink the savoury Soma-juice.
3 Here Kṛishṇa is invoking you, O Aṣvins borne by rapid steeds,
To drink the savoury Soma-juice.

---

9 *He:* thy faithful worshipper.

The Ṛishi is Kṛishṇa of the family of Angiras. The metre is Gâyatrî.

4 List, heroes, to the singer's call, the call of Kṛishṇa lauding you,
To drink the savoury Soma-juice.

5 Chiefs, to the sage who sings your praise grant an inviolable home,
To drink the savoury Soma-juice.

6 Come to the worshipper's abode, Aṣvins, who here is lauding you,
To drink the savoury Soma-juice.

7 Yoke to the firmly-jointed car the ass which draws you, lords of wealth,
To drink the savoury Soma-juice.

8 Come hither, Aṣvins, on your car of triple form with triple seat,
To drink the savoury Soma-juice.

9 O Aṣvins, O Nâsatyas, now accept with favouring grace my songs,
To drink the savoury Soma-juice.

HYMN LXXV. Aṣvins.

Ye twain are wondrous strong, well-skilled in arts that heal, both bringers of delight, ye both won Daksha's praise.
Viṣvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.

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5 *To drink:* so that ye may drink.

7 *The ass:* cf. I. 34. 9, 116. 2, and 162. 21.

8 *Of triple form with triple seat:* see I. 34. 2, 9.

The Ṛishi is Viṣvaka son of Kṛishṇa. The metre is Jagatî.

1 *Daksha's praise:* on the occasion mentioned in I. 116. 2; or when the Aṣvins won Sûryâ for their bride, I. 116. 17. *To save his life:* according to Sâyaṇa, 'for the sake of his son.' *Come and set me free:* 'flying loose (your reins and gallop hither).'—Wilson. 'Unyoke your horses.'—Grassmann.

2 How shall he praise you now who is distraught in mind? Ye twain give wisdom for the gain of what is good.
Viṣvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.

3 Already have ye twain, possessors of great wealth, prospered Vishṇâpû thus for gain of what is good.
Viṣvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.

4 And that impetuous hero, winner of the spoil, though he is far away, we call to succour us,
Whose gracious favour, like a father's, is most sweet. Break ye not off our friendship, come and set me free.

5 About the holy law toils Savitar the god: the horn of holy law hath he spread far and wide.
The holy law hath quelled even mighty men of war. Break ye not off our friendship, come and set me free.

HYMN LXXVI. Aṣvins.

SPLENDID, O Aṣvins, is your praise. Come, fountain-like, to pour the stream.
Of the sweet juice effused—dear is it, chiefs, in heaven—drink like two wild-bulls at a pool.

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2 *Distraught in mind:* referring either to Viṣvaka himself, or the man for whom he invokes the Aṣvins' aid. According to Sâyaṇa, Vimanâḥ (distraught in mind) here is the name of a Ṛishi.

3 *Vishṇâpû:* the Ṛishi's son or grandson.

4 *That impetuous hero:* Indra. "These two verses," says Professor Grassmann, are taken from another hymn. Verse 5 is addressed to Savitar, and verse 4, as it appears, to Indra. The refrain, which is altogether unsuitable here, has been added in order to connect the verses with the preceding hymn."

The Ṛishi is Dyumnîka son of Vasishṭha, or Priyamedha of the family of Angiras, or Kṛishṇa.

2 Drink the libation rich in sweets, O Aṣvins twain:
sit, heroes, on the sacred grass.
Do ye with joyful heart in the abode of man preserve his life by means of wealth.

3 The Priyamedhas bid you come with all the succours that are yours.
Come to his house whose holy grass is trimmed, to dear sacrifice at the morning rites.

4 Drink ye the Soma rich in meath, ye Aṣvins twain:
sit gladly on the sacred grass.
So, waxen mighty, to our eulogy from heaven come ye as wild-bulls to the pool.

5 Come to us, O ye Aṣvins, now with steeds of many a varied hue,
Ye lords of splendour, wondrous, borne on paths of gold, drink Soma, ye who strengthen Law.

6 For we the priestly singers, fain to hymn your praise, invoke you for the gain of strength.
So, wondrous, fair, and famed for great deeds come to us, through our hymn, Aṣvins, when ye hear.

HYMN LXXVII. Indra.

As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous god who checks attack, who joys in the delicious juice.

2 Celestial, bounteous giver, girt about with might, rich, mountain-like, in precious things,
Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.

---

2 *The libation: gharmam:* the heated milk or other beverage, or the vessel in which it is heated.

3 *The Priyamedhas:* Priyamedha and his family.

The Ṛishi is Nodhâs of the family of Gotama. The metre is Prâgâtha.

1 *As cows:* the cows who are milked for sacrificial purposes, whose calves are shut up during the ceremony.

3 Indra, the strong and lofty hills are powerless to bar thy way.
None stays that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.
4 A warrior thou by strength, wisdom, and wondrous deed, in might excellest all that is.
Hither may this our hymn attract thee to our help, the hymn which Gotamas have made.
5 For in thy might thou stretchest out beyond the boundaries of heaven.
The earthly region, Indra, comprehends thee not. After thy godhead hast thou waxed.
6 When, Maghavan, thou honourest the worshipper, no one is there to stay thy wealth.
Most liberal giver thou, do thou inspire our song of praise that we may win the spoil.

HYMN LXXVIII. Indra.

To Indra sing the lofty hymn, Maruts! that slays the Vṛitras best,
Whereby the holy ones created for the god the light divine that ever wakes.
2 Indra who quells the curse blew curses far away, and then in splendour came to us.
Indra, refulgent with thy Marut host! the gods strove eagerly to win thy love.

---

5 *The earthly region:* the *rajas*, region, middle air, or firmament is frequently divided into two, one half belonging to the earth and the other to the sky. See Wallis, *Cosmology of the Rigveda*, pp. 114, 115.

The Ṛishis are Nṛimedha and Purumedha of the family of Angiras. The metre is Prâgâtha in stanzas 1—4, Anushṭup in 5, 6, and Bṛihati in 7.

1 *Maruts:* here meaning the singers of the hymn of praise. 'Priests.'—Wilson.

The light divine: the Sun, which the Viśvedevas generated or created for Indra.

3 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise.
Let Śatakratu, Vṛitra-slayer, kill the foe with hundred-knotted thunderbolt.

4 Aim and fetch boldly forth, O thou whose heart is bold: great glory will be thine thereby.
In rapid torrent let the mother waters spread. Slay Vṛitra, win the light of heaven.

5 When thou, unequalled Maghavan, wast born to smite the Vṛitras dead,
Thou spreadest out the spacious earth and didst support and prop the heavens.

6 Then was the sacrifice produced for thee, the laud, and song of joy.
Thou in thy might surpassest all, all that now is and yet shall be.

7 Raw kine thou filledst with ripe milk. Thou madest Sûrya rise to heaven.
Heat him as milk is heated with pure Soma hymns, great joy to him who loves the song.

HYMN LXXIX. Indra.

May Indra, who in every fight must be invoked, be near to us.
May the most mighty Vṛitra-slayer, meet for praise, come to libations and to hymns.

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7 *Raw kine:* cf. I. 62. 9. *Thou madest Sûrya rise to heaven:* Sâyaṇa relates a legend that when the Paṇis had carried off the cows of the Angirasas and placed them in a mountain enveloped in darkness, Indra, at the prayer of the Ṛishis, set the sun in heaven in order that he might see and recover their cattle. *Heat him as milk is heated:* this line is difficult. "(Priests) excite (Indra) with your praises as men heat the *Gharma* with *Sâman*-hymns."—Wilson. *Gharma* means either the hot milk or other beverage offered in the Pravargya ceremony, or the vessel in which it is heated. *Great joy to him who loves the song:* or perhaps the meaning is, the *Bṛihat-Sâman* is dear to him who loves song.

The Ṛishis are Nṛimedha and Purumedha. The metre is Prâgâtha.

2 Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.
We claim alliance with the very glorious one, yea, with the mighty son of strength.

3 Prayers unsurpassed are offered up to thee the lover of the song.
Indra, lord of bay steeds, accept these fitting hymns, hymns which we have thought out for thee.

4 For thou, O Maghavan, art truthful, ne'er subdued, and bringest many a Vṛitra low.
As such, O mightiest lord, wielder of thunder, send wealth hither to the worshipper.

5 O Indra, thou art far-renowned, impetuous, O lord of strength.
Alone thou slayest with the guardian of mankind resistless never-conquered foes.

6 As such we seek thee now, O Asura, thee most wise, craving thy bounty as our share.
Thy sheltering defence is like a mighty cloak. So may thy glories reach to us.

HYMN LXXX. Indra.

Down to the stream a maiden came, and found the Soma by the way.
Bearing it to her home she said, For Indra will I press thee out, for Ṣakra will I press thee out.

2 Thou roaming yonder, little man, beholding every house in turn,

---

3 *Fitting hymns: yojanâ:* see Wilson's Translation and Note.

5 *The guardian of mankind:* Indra's thunderbolt with which he slays the demons of drought.

6 *O Asura:* 'Living one.'—Wilson.

The Ṛishi is Apâlâ of the family of Atri. The metre is Pankti in stanzas 1, 2, and Anushṭup in the rest of the hymn.

1 *A maiden:* Apâlâ.

2 *Little man: vîrakaḥ:* according to Sâyaṇa, hero. Indra is intended, perhaps as Sûrya the Sun-god.

Drink thou this Soma pressed with teeth, accompanied with grain and curds, with cake of meal and song of praise.

3 Fain would we learn to know thee well, nor yet can we attain to thee.
Still slowly and in gradual drops, O Indu, unto Indra flow.

4 Will he not help and work for us? Will he not make us wealthier?
Shall we not, hated by our lord, to Indra now unite ourselves?

5 O Indra, cause to sprout again three places, these which I declare,—
My father's head, his cultured field, and this the part below my waist.

6 Make all of these grow crops of hair, yon cultivated field of ours,
My body, and my father's head.

7 Cleansing Apâlâ, Indra! thrice, thou gavest sunlike skin to her
Drawn, Satakratu! through the hole of car, of wagon, and of yoke.

---

3 *Indu:* Soma.

4 *He:* Indra. *Hated by our lord:* Apâlâ, it is said, was afflicted with a cutaneous disease and was consequently repudiated by her husband.

6 This stanza should contain thirty-two syllables as in the original, but a literal translation in English does not take more than twenty-four.

7 *Sunlike:* bright and clear. "Sâyaṇa says that Indra dragged her through the wide hole of his chariot, the narrower hole of the cart and the small hole of the yoke, and she cast off three skins. The first skin became a hedgehog, the second an alligator, the third a chameleon. I suppose, with Prof. Aufrecht, that the hole or space of the chariot and cart represents the opening between the four wheels; the hole of the yoke seems to me to mean the opening through which the animal's head passed, corresponding to Homer's ζεύγλη, Il. 19. 406."—Prof. Cowell.

For the legend from the Śâṭyâyana Brâhmaṇa, founded on the hints contained in this hymn and repeated by Sâyaṇa in his Commentary, see also Wilson's Translation, Vol. V.

HYMN LXXXI. Indra.

INVITE ye Indra with a song to drink your draught of Soma-juice,
All-conquering Ṣatakratu, most munificent of all who live.

2 Lauded by many, much-invoked, leader of song, renowned of old:
His name is Indra, tell it forth.

3 Indra the dancer be to us the giver of abundant strength:
May he, the mighty, bring it near.

4 Indra whose jaws are strong hath drunk of worshipping Sudaksha's draught,
The Soma-juice with barley mixt.

5 Call Indra loudly with your songs of praise to drink the Soma-juice,
For this is what augments his strength.

6 When he hath drunk its gladdening drops the god with vigour of a god
Hath far surpassed all things that are.

7 Thou speedest down to succour us this ever-conquering god of yours,
Him who is drawn to all our songs;

8 The warrior not to be restrained, the Soma-drinker ne'er o'erthrown,
The chieftain of resistless might.

The Ṛishi is Ṣrutakaksha or Sukaksha of the family of Angiras. The metre is Anushṭup in stanza 1, and Gâyatrî in the rest of the hymn.

3 *The dancer:* active in battle, dancer of the war-dance. *Near: abhijnu:* or, up to our knees.

4 *Sudaksha's draught:* offered by a Ṛishi of that name.

7 According to Sâyaṇa this stanza is addressed by the *yajamâna* or sacrificer to the *stotar* or praising-priest, and he gives an imperative sense to the indicative, thou speedest down: 'Bring hither.'—Wilson.

9 O Indra, send us riches, thou omniscient, worthy of our praise:
Help us in the decisive fray.
10 Even thence, O Indra, come to us with food that gives a hundred powers,
With food that gives a thousand powers.
11 We sought the wisdom of the wise. Ṣakra, kine-giver, thunder-armed!
May we with steeds o'ercome in fight.
12 We make thee, Ṣatakratu, find enjoyment in the songs we sing,
Like cattle in the pasture lands.
13 For, Ṣatakratu, thunder-armed, all that we craved, as men are wont,
All that we hoped, have we attained.
14 Those, son of strength, are come to thee who cherish wishes in their hearts:
O Indra, none excelleth thee.
15 So, hero, guard us with thy care, with thy most liberal providence,
Speedy, and terrible to foes.
16 O Ṣatakratu Indra, now rejoice with that carouse of thine
Which is most splendid of them all;
17 Even, Indra, that carouse which slays the Vṛitras best, most widely famed,
Best giver of thy power and might.
18 For that which is thy gift we know, true Soma-drinker, thunder-armed,
Mighty one, amid all the folk.

---

10 *Even thence:* from where thou art; from heaven.

11 *Of the wise:* Indra. *Kine-giver: godare:* perhaps, 'burster open of the cow-stall;' 'cleaver of mountains.'—Wilson.

12 *Like cattle:* as the cowherd refreshes his cattle.—Sâyaṇa.

18 *Thy gift:* the wealth which thou givest. *Amid all the folk:* among all the worshippers who offer thee Soma.—S.

19 For Indra, lover of carouse, loud be our songs about the juice:
Let poets sing the song of praise.

20 We summon Indra to the draught, in whom all glories rest, in whom
The seven communities rejoice.

21 At the Trikadrukas the gods span sacrifice that stirs the mind:
Let our songs aid and prosper it.

22 Let the drops pass within thee as the rivers flow into the sea:
O Indra, naught excelleth thee.

23 Thou, wakeful hero, by thy might hast taken food of Soma-juice,
Which, Indra, is within thee now.

24 O Indra, Vṛitra-slayer, let Soma be ready for thy maw,
The drops be ready for thy forms.

25 Now Śrutakaksha sings his song that cattle and the steed may come,
That Indra's very self may come.

26 Here, Indra, thou art ready by our Soma-juices shed for thee,
Śakra, at hand that thou mayst give.

27 Even from far away our songs reach thee, O caster of the stone:
May we come very close to thee.

28 For so thou art the hero's friend, a hero, too, art thou, and strong:
So may thine heart be won to us.

---

20 *Seven communities: sapta sansadaḥ:* probably = all the folk, in stanza 18; 'the seven associated priests.'—Wilson.

21 *At the Trikadrukas:* see VIII. 13. 18, and note.

24 *Thy forms:* thy various bodies or splendours.—S.

25 *Śrutakaksha:* the Ṛishi of the hymn.

29 So hath the offering, wealthiest lord, been paid by all the worshippers:
So dwell thou, Indra, even with me.

30 Be not thou like a slothful priest, O lord of strengthening food: rejoice
In the pressed Soma blent with milk.

31 O Indra, let not ill designs surround us in the sunbeams' light:
This may we gain with thee for friend.

32 With thee to help us, Indra, let us answer all our enemies:
For thou art ours and we are thine.

33 Indra, the poets and thy friends, faithful to thee, shall loudly sing
Thy praises as they follow thee.

HYMN LXXXII. Indra.

SÛRYA, thou mountest up to meet the hero famous for his wealth,
Who hurls the bolt and works for man;

2 Him who with might of both his arms brake nine-and-ninety castles down,
Slew Vṛitra and smote Ahi dead.

3 This Indra is our gracious friend. He sends us in a full broad stream
Riches in horses, kine, and corn.

4 Whatever, Vṛitra-slayer! thou, Sûrya, hast risen upon to-day,
That, Indra, all is in thy power.

---

30 *Priest: brahmâ:* Brahman or praying priest.

31 *In the sunbeams' light:* as Indra stands in the closest relationship to the Sun.—L.

The Ṛibhus are associated with Indra as deities of stanza 34. The Ṛishi is Sukaksha. The metre is Gâyatrî.

2 *Nine-and-ninety castles:* cloud-castles of the demon Ṣambara.

5 When, mighty one, lord of the brave, thou thinkest thus, I shall not die,
That thought of thine is true indeed.
6 Thou, Indra, goest unto all Soma libations shed for thee,
Both far away and near at hand.
7 We make this Indra very strong to strike the mighty Vṛitra dead:
A vigorous hero shall he be.
8 Indra was made for giving, set, most mighty, o'er the joyous draught,
Bright, meet for Soma, famed in song.
9 By song as 'twere, the powerful bolt which none may parry was prepared:
Lofty, invincible he grew.
10 Indra, song-lover, lauded, make even in the wilds fair ways for us,
Whenever, Maghavan, thou wilt.
11 Thou whose commandment and behest of sovran sway none disregards,
Neither audacious man nor god.
12 And both these goddesses, Earth, Heaven, lord of the beauteous helm! revere
Thy might which no one may resist.
13 Thou in the black cows and the red and in the cows with spotted skin
This white milk hast deposited.
14 When in their terror all the gods shrank from the Dragon's furious might,
Fear of the monster fell on them.

---

8 *Was made:* was created by Prajâpati.—Sâyaṇa.

12 *Lord of the beauteous helm:* or, 'deity of the handsome jaw.'—Wilson.

13 *In the black cows:* cf. I. 62. 9.

14 *The Dragon's furious might:* the fierce attack of the demon Ahi. *Of the monster:* or, of the wild-beast, Ahi.

15 Then he was my defender, then, invincible, whose foe is not,
The Vṛitra-slayer showed his might.
16 Him your best Vṛitra-slayer, him the famous champion of mankind
I urge to great munificence,
17 To come, much-lauded! many-named! with this same thought that longs for milk,
Whene'er the Soma-juice is shed.
18 Much-honoured by libations, may the Vṛitra-slayer wake for us:
May Śakra listen to our prayers.
19 O hero, with what aid dost thou delight us, with what succour bring
Riches to those who worship thee?
20 With whose libation joys the strong, the hero with his team who quells
The foe, to drink the Soma-juice?
21 Rejoicing in thy spirit bring thousandfold opulence to us:
Enrich thy votary with gifts.
22 These juices with their wedded wives flow to enjoyment lovingly:
To waters speeds the restless one.

---

15 *Then he was my defender;* 'Then was my Indra the repeller.'—Wilson.

16 *Champion:* I join *pra* to *ṣardham*, as suggested in the St. Petersburg Lexicon.

17 *To come:* that is, that thou, Indra, may come. This abrupt change of person is not uncommon in the Veda.

22 The *wedded wives:* of the Soma-juices are said to be the two waters called *vasatîvaryaḥ* and *ekadhanâḥ*, used in the Soma ceremonies.

To enjoyment: to be drunk by Indra.

To waters speeds the restless one: or, with Professor Grassmann, the lover of the waters speeds. The exact meaning of *nichumpuṇaḥ* is uncertain, Yâska deriving it from *cham*, to eat, and Mahîdhara from *chup*, to creep or move slowly. The meaning of the sentence is, according to the scholiast, that, at the time of the concluding purificatory

23 Presented strengthening gifts have sent Indra away at sacrifice,
With might, unto the cleansing bath.
24 These two who share his feast, bay steeds with golden manes, shall bring him to
The banquet that is laid for him.
25 For thee, O lord of light, are shed these Soma-drops, and grass is strewn :
Bring Indra to his worshippers.
26 May Indra give thee skill and lights of heaven, wealth to his votary
And priests who praise him : laud ye him.
27 O Ṣatakratu, wondrous strength and all our lauds I bring to thee :
Be gracious to thy worshippers.
28 Bring to us all things excellent, O Ṣatakratu, food and strength :
For, Indra, thou art kind to us.
29 O Ṣatakratu, bring to us all blessings, all felicity :
For, Indra, thou art kind to us.
30 Bearing the Soma-juice we call, best Vṛitra-slayer, unto thee :
For, Indra, thou art kind to us.
31 Come, lord of rapturous joys, to our libation with thy bay steeds, come
To our libation with thy steeds.
32 Known as best Vṛitra-slayer erst, as Indra Ṣatakratu, come
With bay steeds to the juice we shed.
33 O Vṛitra-slayer, thou art he who drinks these drops of Soma : come
With bay steeds to the juice we shed.

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ceremony which is to atone for errors and omissions in the principal sacrifice, the stale Soma is thrown into the waters. See Prof. Cowell's Note in Wilson's Translation.

23 *The cleansing bath* : the *avabhṛitha*, here, apparently, the bath or vessel in which the Somas were rinsed and purified.

34 May Indra give, to aid us, wealth handy that rules the skilful ones :
Yea, may the strong give potent wealth.

HYMN LXXXIII. Maruts.

THE Cow, the famous mother of the wealthy Maruts, pours her milk,
Harnessed to draw their chariots on.
2 She in whose bosom all the gods, and Sun and Moon for men to see,
Maintain their everlasting laws.
3 This all the pious sing to us, and sacred poets evermore :
The Maruts to the Soma-draught !
4 Here is the Soma ready pressed : of this the Maruts drink, of this
Self-luminous the Aṣvins drink.
5 Of this, moreover, purified, set in three places, procreant,
Drink Varuṇa, Mitra, Aryaman.

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34 *Handy : ṛibhum. That rules the skilful ones : ṛibhukshaṇam. The strong : vâjî.* These words are used as plays upon the names of the Ṛibhus, or as Professor Grassmann says, the verse may have been taken from a hymn addressed to the Ṛibhus. "May Indra bring to us the bounteous Ṛibhu Ṛibhukshaṇa to partake of our sacrificial viands; may he, the mighty, bring the mighty (Vâja)."—Wilson. Professor Cowell remarks: "Ṛibhukshaṇa was the eldest and Vâja the youngest of the three brothers. The Ṛibhus have a share in the evening libation between Prajâpati, and Savitṛi, see Ait. Bráhm. iii. 30. This verse is addressed to the Ṛibhus in the evening libation on the ninth day of the Dwádaṣáha ceremony (*ib.* v. 21)."

The Ṛishi is Vindu or Pûtadaksha of the family of Angiras. The metre is Gâyatrî.

1 *The Cow :* Pṛiṣni. *Harnessed to draw :* Professor Ludwig takes *vahnî* as a dual : yoked are the two steeds that draw their cars.

2 *In whose bosom :* 'in whose presence.'—Wilson.

3 *The Maruts :* are to be invoked, understood.

5 *Set in three places :* first, in a trough ; then in a straining-cloth ; then in a third trough or vessel called *Pûtabhṛit. Procreant :* granting progeny to the worshipper.

6 And Indra, like the herald priest, desirous of the milky juice,
At early morn will quaff thereof.
7 When have the princes gleamed and shone through waters as through troops of foes?
When hasten they whose might is pure?
8 What favour do I claim this day of you great deities, you who are
Wondrously splendid in yourselves?
9 I call, to drink the Soma, those Maruts who spread all realms of earth
And luminous regions of the sky.
10 You, even such, pure in your might, you, O ye Maruts, I invoke
From heaven to drink this Soma-juice.
11 The Maruts, those who have sustained and propped the heavens and earth apart,
I call to drink this Soma-juice.
12 That vigorous band of Maruts that abideth in the mountains, I
Invoke to drink this Soma-juice.

HYMN LXXXIV. Indra.

Song-lover! like a charioteer come songs to thee when Soma flows.
O Indra, they have called to thee as mother-kine unto their calves.
2 Bright juices hitherward have sped thee, Indra, lover of the song.
Drink, Indra, of this flowing sap: in every house 'tis set for thee.

---

6 *The herald priest:* Agni.

The Ṛishi is Tiraśchî of the family of Angiras. The metre is Anushṭup.

1 *Like a charioteer:* straight and swift to their object.

3 Drink Soma to inspirit thee, juice, Indra, which the falcon brought:
For thou art king and sovran lord of all the families of men.

4 O Indra, hear Tiraschî's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valiant offspring: great art thou.

5 For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful thought, ancient, and full of sacred truth.

6 That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.

7 Come now and let us glorify pure Indra with pure Sâma hymn.
Let the pure milky draught delight him strengthened by pure songs of praise.

8 O Indra, come thou pure to us, with pure assistance, pure thyself.
Pure, send thou riches down to us, and, meet for Soma, pure, be glad.

9 O Indra, pure, vouchsafe us wealth, and, pure, enrich the worshipper.
Pure, thou dost strike the Vṛitras dead, and strivest, pure, for strengthening food.

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3 *Which the falcon brought:* see I. 80. 2, and 93. 6.

5 *Newest.....ancient:* recent in form and expression, but ancient in substance. See Muir, *O. S. Texts*, III. 238, 239.

7 *Pure Indra with pure Sâma hymns:* according to Sâyaṇa, 'Indra, purified with pure Sâma-hymns,' from the pollution he had incurred by killing the Brâhman Vṛitra. See Wilson's Translation, Note.

HYMN LXXXV. Indra.

For him the Mornings made their courses longer,
and Nights with pleasant voices spake to Indra.
For him the floods stood still, the seven mothers,
streams easy for the heroes to pass over.

2 The darter penetrated, though in trouble, thrice-
seven close-pressed ridges of the mountains.
Neither might god nor mortal man accomplish what
the strong hero wrought in full-grown vigour.

3 The mightiest force is Indra's bolt of iron when
firmly grasped in both the arms of Indra.
His head and mouth have powers that pass all others,
and all his people hasten near to listen.

4 I count thee as the holiest of the holy, the caster-
down of what hath ne'er been shaken.
I count thee as the banner of the heroes, I count
thee as the chief of all men living.

5 What time, O Indra, in thine arms thou tookest thy
wildly-rushing bolt to slay the Dragon,
The mountains roared, the cattle loudly bellowed,
the Brahmans with their hymns drew nigh to
Indra.

The Maruts are the deities of part of stanza 14, and Indra and Bṛihaspati of 15. The Ṛishi is Dyutâna son of the Maruts, or Tiraschî. The metre is Trishṭup except in stanza 4, where it is Virâj (10 × 4).

1 *The heroes:* perhaps Turvaṣa and Yadu.—L.

2 *The darter:* of the thunderbolt; Indra. *Though in trouble:* because he had none to aid him. What the *thrice-seven close-pressed ridges of the mountains* are, is uncertain. See Wilson's Translation, Note. Professor Ludwig thinks that the battle of the Sun with the demons of winter may be meant.

3 *To listen:* to the commands which issue from his mouth.

4 I have treated this Virâj stanza as if it were Trishṭup like the rest.

5 *Wildly-rushing:* this is Prof. M. Müllers's translation of *madachyutam.* It might be rendered also 'sped in thy rapturous joy.' 'Rauschbeschleunigten.'—Ludwig. *The Dragon:* Ahi.

6 Let us praise him who made these worlds and creatures, all things that after him sprang into being.
Fain would we win by song a friend in Indra, and wait upon our lord with adoration.

7 Flying in terror from the snort of Vṛitra, all deities who were thy friends forsook thee.
So, Indra, be thy friendship with the Maruts: in all these battles thou shalt be the victor.

8 Thrice-sixty Maruts, waxen strong, were with thee, like piles of beaming light, worthy of worship.
We come to thee: grant us a happy portion. Let us adore thy might with this oblation.

9 A sharpened weapon is the host of Maruts. Who, Indra, dares withstand thy bolt of thunder?
Weaponless are the Asuras, the godless: scatter them with thy wheel, impetuous hero.

10 To him the strong and mighty, most auspicious, send up the beauteous hymn for sake of cattle.
Lay on his body many songs for Indra invoked with song, for will not he regard them?

11 To him, the mighty, who accepts laudation, send forth thy thought as by a boat o'er rivers.
Stir with thy hymn the body of the famous and dearest one, for will not he regard it?

12 Serve him with gifts of thine which Indra welcomes: praise with fair praise, invite him with thine homage.

---

7 *With the Maruts:* as they alone stood by him in the conflict.

8 *Thrice-sixty:* or sixty-three, according to Sâyaṇa, nine companies consisting of seven each. See Prof. Cowell's Note in Wilson's Translation.

Like piles of beaming light: 'like cows gathered together.'—Wilson; 'like morning stars.'—Grassmann. I have followed Prof. Ludwig.

9 *With thy wheel:* or discus, a sharp-edged quoit used as a weapon of war.

Draw near, O singer, and refrain from outcry. Make thy voice heard, for will not he regard it?

13 The black drop sank in Anṣumatî's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted: the hero-hearted laid aside his weapons.

14 I saw the drop in the far distance moving, on the slope bank of Anṣumatî's river,
Like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.

15 And then the drop in Anṣumatî's bosom, splendid with light, assumed its proper body;
And Indra, with Bṛihaspati to aid him, conquered the godless tribes that came against him.

16 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden pair, the heavens and earth, thou foundest, and to the mighty worlds thou gavest pleasure.

17 So, thunder-armed! thou with thy bolt of thunder didst boldly smite that power which none might equal;

---

12 *Draw near, O singer, and refrain from outcry:* 'O priest, adorn thyself, grieve not (for poverty).'—Wilson.

13 *The black drop:* the darkened moon. *Anṣumatî:* a mystical river of the air. *Ten thousand:* probably, demons of darkness; the numerals are without a substantive. *As it panted:* while striving against its assailants. *Laid aside his weapons:* after conquering the demons and restoring the darkened moon.

14 Indra addresses the Maruts.

Sâyaṇa explains stanzas 13—15 differently, in accordance with a legend which was probably suggested by this passage. He takes *drapsaḥ kṛishṇaḥ*, black drop, to mean 'the swift moving Kṛishṇah,' an Asura or demon who with ten thousand of his kind had occupied the banks of the river Anṣumatî, which, he says, is the Yamunâ or Jumna, and was there defeated by Indra, Bṛihaspati, and the Maruts. See Prof. Cowell's Note in Wilson's Translation.

16 *The seven:* Kṛishṇa, Vṛitra, Namuchi, Ṣambara, and others.—S.

With weapons broughtest low the might of Śushṇa, and, Indra, foundest by thy strength the cattle.

18 Then wast thou, chieftain of all living mortals, the very mighty slayer of the Vṛitras.
Then didst thou set the obstructed rivers flowing, and win the floods that were enthralled by Dâsas.

19 Most wise is he, rejoicing in libations, splendid as day, resistless in his anger.
He only doth great deeds, the only hero, sole Vṛitra-slayer he, with none beside him.

20 Indra is Vṛitra's slayer, man's sustainer: he must be called, with fair praise let us call him.
Maghavan is our helper, our protector, giver of strengthening food to make us famous

21 This Indra, Vṛitra-slayer, this Ṛibhukshan, even at his birth, was meet for invocation.
Doer of many deeds for man's advantage, like Soma quaffed, for friends we must invoke him.

HYMN LXXXVI. Indra.

O INDRA, lord of light, what joys thou broughtest from the Asuras,
Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee.

2 The unwasting share of steeds and kine which, Indra, thou hast fast secured,
Grant to the worshipper who presses Soma and gives guerdon, not unto the churl.

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21 *Ṛibhukshan:* or, lord of Ṛibhus.

The Ṛishi is Rebha of the family of Kasyapa. The metres are Atijagatî in stanzas 10, 13; Uparishṭâdbṛihatî in 11, 12; Trishṭup in 14; Jagatî in 15; and Bṛihatî in the rest of the hymn.

1 *Joys:* riches.—S. *From the Asuras:* from the powerful Râkshasas.—S.

2 *Gives guerdon:* liberally rewards the priests.

3 The riteless, godless man who sleeps, O Indra, his unbroken sleep,—
May he by following his own devices die. Hide from him wealth that nourishes.

4 Whether, O Śakra, thou be far, or, Vṛitra-slayer, near at hand,
Thence by heaven-reaching songs he who hath pressed the juice invites thee with thy long-maned steeds.

5 Whether thou art in heaven's bright sphere, or in the region of the sea;
Whether, chief Vṛitra-slayer, in some place on earth, or in the firmament, approach.

6 Thou Soma-drinker, lord of strength, beside our flowing Soma-juice
Delight us with thy bounty rich in pleasantness, O Indra, with abundant wealth.

7 O Indra, turn us not away: be the companion of our feast.
For thou art our protection, yea, thou art our kin: O Indra, turn us not away.

8 Sit down with us, O Indra, sit beside the juice to drink the meath.
Show forth great favour to the singer, Maghavan; Indra, with us, beside the juice.

9 O caster of the stone, nor gods nor mortals have attained to thee.
Thou in thy might surpassest all that hath been made: the gods have not attained to thee.

10 Of one accord they made and formed for kingship Indra, the hero who in all encounters overcometh,
Most eminent for power, destroyer in the conflict, fierce and exceeding strong, stalwart and full of vigour.

11 Bards joined in song to Indra so that he might drink the Soma-juice,
The lord of light, that he whose laws stand fast might aid with power and with the help he gives.

12 The holy sages form a ring, looking and singing to the Ram.
Inciters, full of vigour, not to be deceived, are with the chanters, nigh to hear.
13 Loudly I call that Indra, Maghavan the mighty, who evermore possesses power, ever resistless.
Holy, most liberal, may he lead us on to riches, and, thunder-armed, make all our pathways pleasant for us.
14 Thou knowest well, O Śakra, thou most potent, with thy strength, Indra, to destroy these castles.
Before thee, thunder-armed! all beings tremble: the heavens and earth before thee shake with terror.
15 May thy truth, Indra, wondrous hero! be my guard: bear me o'er much woe, thunderer! as over floods.
When, Indra, wilt thou honour us with opulence, all-nourishing and much-to-be-desired, O king?

HYMN LXXXVII. Indra.

To Indra sing a Sâma hymn, a lofty song to lofty sage,
To him who guards the Law, inspired, and fain for praise.
2 Thou, Indra, art the conqueror: thou gavest splendour to the Sun.
Maker of all things, thou art mighty and all-god.
3 Radiant with light thou wentest to the sky, the luminous realm of heaven.
The deities, Indra, strove to win thee for their friend.

---

12 *The Ram:* Indra. See I. 51. 1, and VIII. 2. 40. *Inciters:* apparently, the gods themselves.

The Ṛishi is Nṛimedha of the family of Angiras. The metre is Kakup in stanzas 7, 10, 11; Pura ushṇih in 9, 12, and Ushṇih in the rest of the hymn.

2 *All-god: viśvadevaḥ:* 'the lord of all the gods.'—Wilson.

3 *Unconcealable:* as the Sun-god.

4 Come unto us, O Indra, dear, still conquering, unconcealable,
Vast as a mountain spread on all sides, lord of heaven.
5 O truthful Soma-drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours libation, lord of heaven.
6 For thou art he, O Indra, who stormeth all castles of the foe,
Slayer of Dasyus, man's supporter, lord of heaven.
7 Now have we, Indra, friend of song, sent our great wishes forth to thee,
Coming like floods that follow floods.
8 As rivers swell the ocean, so, hero, our prayers increase thy might,
Though of thyself, O thunderer, waxing day by day.
9 With holy song they bind to the broad wide-yoked car the bay steeds of the rapid god,
Bearers of Indra, yoked by word.
10 O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring
A hero conquering in war.
11 For, gracious Satakratu, thou hast ever been a mother and a sire to us,
So now for bliss we pray to thee.
12 To thee, strong, much-invoked, who showest forth thy strength, O Satakratu, do I speak:
So grant thou us heroic strength.

HYMN LXXXVIII. Indra.

O THUNDERER, zealous worshippers gave thee drink this time yesterday.

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7 *Coming like floods:* in crowds. But the half-line is very obscure. 'As men going by water (splash their friends) with handfuls.'—Wilson.

10 *A hero:* an heroic son.

The Ṛishi is Nṛimedha. The metre is Prâgâtha.

So, Indra, listen here to those who bring the laud: come near unto our dwelling-place.

2 Lord of bay steeds, fair-helmed, rejoice thee: this we crave. Here the disposers wait on thee.
Thy loftiest glories claim our lauds beside the juice, O Indra, lover of the song.

3 Turning, as 'twere, to meet the Sun, enjoy from Indra all good things.
When he who will be born is born with power we look to treasures as our heritage.

4 Praise him who sends us wealth, whose bounties injure none: good are the gifts which Indra grants.
He is not wroth with one who satisfies his wish: he turns his mind to giving boons.

5 Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher.

6 The earth and heaven cling close to thy victorious might, as sire and mother to their child.
When thou attackest Vṛitra all the hostile bands shrink and faint, Indra, at thy wrath.

7 Bring to your aid the eternal one, who shoots and none may shoot at him,
Inciter, swift, victorious, best of charioteers, Tugrya's unvanquished strengthener;

8 The arranger of things unarranged, e'en Śatakratu, source of might,
Indra, the friend of all, for succour we invoke, guardian of treasure, sending wealth.

---

2 *Disposers:* the priests who order religious ceremonies.

3 This stanza is difficult and obscure. Mahîdhara's explanation is: "The gathering (rays) proceeding to the sun distribute all Indra's treasures (to living beings, sc. as rain, corn, etc.); may we too by our power leave those treasures as an inheritance to him who has been or will be born." See Professor Cowell's Note in Wilson's Translation.

7 Tugrya is Bhujyu, the son of Tugra. See Vol. I., Index.

8 *The arranger of things unarranged:* 'the consecrator of others but himself consecrated by none.'—Wilson.

HYMN LXXXIX. Indra. Vâk.

I MOVE before thee here present in person, and all the deities follow behind me.
When, Indra, thou securest me my portion, with me thou shalt perform heroic actions.

2 The food of meath in foremost place I give thee, thy Soma shall be pressed, thy share appointed.
Thou on my right shalt be my friend and comrade: then shall we two smite dead full many a foeman.

3 Striving for strength bring forth a laud to Indra, a truthful hymn if he in truth existeth.
One and another say, There is no Indra. Who hath beheld him? Whom then shall we honour?

4 Here am I, look upon me here, O singer. All that existeth I surpass in greatness.
The holy law's commandments make me mighty. Rending with strength I rend the worlds asunder.

5 When the Law's lovers mounted and approached me as I sate lone upon the dear sky's summit,
Then spake my spirit to the heart within me, My friends have cried unto me with their children.

6 All these thy deeds must be declared at Soma-feasts, wrought, Indra Maghavan, for him who sheds the juice,

---

The Ṛishi is said to be Nema of the family of Bhṛigu; but stanzas 4, 5 are ascribed to Indra. The metre is Jagatî in stanza 6, Anushṭup in 7, 8, 9, and Trishṭup in the rest of the hymn.

1 This stanza is spoken by Agni.

2 Indra answers.

3 Addressed to the priests. *One and another: nema:* but according to Sâyaṇa, Nema is the name of the Ṛishi. 'Nema says, "verily there is no Indra."'—Wilson.

4 Indra speaks this and the following stanza.

5 *The Law's lovers:* the priests who in sacrifice ascend to Indra.

6 The priest addresses Indra. *Śarabha:* a Ṛishi of that name.—Sâyaṇa. The original hymn appears to end with this stanza.

When thou didst open wealth heaped up by many, brought from far away, to Ṣarabha, the Ṛishi's kin.

7 Now run ye forth your several ways: he is not here who kept you back.
For hath not Indra sunk his bolt deep down in Vṛitra's vital part?

8 On-rushing with the speed of thought within the iron fort he pressed:
The eagle went to heaven and brought the Soma to the thunderer.

9 Deep in the ocean lies the bolt with waters compassed round about,
And in continuous onward flow the floods their tribute bring to it.

10 When, uttering words which no one comprehended, Vâk, queen of gods, the gladdener, was seated,
The heaven's four regions drew forth drink and vigour: now whither hath her noblest portion vanished?

11 The deities generated Vâk the goddess, and animals of every figure speak her.
May she, the gladdener, yielding food and vigour, the milch-cow Vâk, approach us meetly lauded.

---

7 Addressed to the waters of heaven after Indra's battle with Vṛitra.

8 *He:* the eagle or falcon. *The iron fort:* the strong-hold in which the Soma was kept.

9 *In the ocean:* as produced naturally in the sea of air.

10 This and the following stanza have no apparent connexion with what precedes. *Vâk:* or Vâch, vox, voice, or Speech personified. Her unintelligible words are the thunder. *Her noblest portion:* according to Sâyaṇa, the rain which follows thunder. Or the thunder itself may be intended. See Prof. Cowell's Note in Wilson's Translation. *Was seated:* at the sacrifice offered to her.

11 *Speak her:* articulately-speaking men and lower animals all derive their voices from her.

12 Step forth with wider stride, my comrade Vishṇu; make room, O Dyaus, and give the bolt free passage.
Let us slay Vṛitra, let us drain the rivers: let them flow loosed at the command of Indra.

HYMN XC. Various.

YEA, specially that mortal man hath toiled for service of the gods,
Who quickly hath brought near Mitra and Varuṇa to share his sacrificial gifts.

2 Supreme in sovran power, far-sighted, chiefs and kings, most swift to hear from far away,
Both, wondrously, set them in motion as with arms, in company with Sûrya's beams.

3 The rapid messenger who runs before you, Mitra Varuṇa, with iron head, swift to the draught,

4 He whom no man may question, none may summon back, who stands not still for colloquy,—
From hostile clash with him keep ye us safe this day; keep us in safety with your arms.

5 To Aryaman and Mitra sing a reverent song, O pious one,
A pleasant hymn that shall protect, to Varuṇa: sing forth a laud unto the kings.

---

12 This stanza, which is out of place here, is spoken by Indra when he is about to attack Vṛitra. See IV. 18. 11.

The deities are, stanzas 1—5 Mitra-Varuṇa; 5, 6 the Âdityas; 7, 8 the Aṣvins; 9, 10 Vâyu; 11, 12 Sûrya; 13 Ushas or Dawn; 14 Pavamâna (Vâyu or Agni); 15, 16 the Cow. The Ṛishi is Jamadagni of the family of Bhṛigu.

The metre is Prâgâtha in stanzas 1, 2, and 5—12; Gâyatrî in 3; Bṛihatî in 13; and Trishṭup in 14—16.

3 *The rapid messenger:* the lightning, as one of the forms of Agni.

6 The true, red treasure they have sent, one only son born of the three.
They, the immortal ones, never deceived, survey the families of mortal men.

7 My songs are lifted up, and acts most splendid are to be performed.
Come hither, ye Nâsatyas, with accordant mind, to meet and to enjoy my gifts.

8 Lords of brave steeds, when we invoke your bounty which no demon checks,
Both of you, furthering our eastward-offered praise, come, chiefs whom Jamadagni lauds!

9 Come, Vâyu, drawn by fair hymns, to our sacrifice that reaches heaven.
Poured on the middle of the straining-cloth, and cooked, this bright drink hath been offered thee.

10 He comes by straightest paths, as ministering priest, to taste the sacrificial gifts.
Then, lord of harnessed teams! drink of the twofold draught, bright Soma mingled with the milk.

11 Verily, Sûrya, thou art great; truly, Âditya, thou art great.
As thou art great indeed, thy greatness is admired: yea, verily, thou, god, art great.

12 Yea, Sûrya, thou art great in fame: thou evermore, O god, art great.
Thou by thy greatness art the gods' high-priest, divine, far-spread unconquerable light.

13 She yonder, bending lowly down, clothed in red hues and rich in rays,
Is seen, advancing as it were with various tints, amid the ten surrounding arms.

---

6 *The true, red treasure:* the Sun. *The three:* heaven, mid-air, and earth.

13 *She yonder:* Ushas or Dawn. *The ten surrounding arms:* the ten regions of the world.

14 Past and gone are three mortal generations: the fourth and last into the Sun hath entered.
He mid the worlds his lofty place hath taken. Into green plants is gone the Purifier.
15 The Rudras' mother, daughter of the Vasus, centre of nectar, the Âdityas' sister—
To folk who understand will I proclaim it—slay ye not Aditi, the cow, the sinless.
16 Weak-minded men have as a cow adopted me who came hither from the gods, a goddess,
Who, skilled in eloquence, her voice uplifteth, who standeth near at hand with all devotions.

HYMN XCI. Agni.

LORD of the house, sage, ever young, high power of life, O Agni, god,
Thou givest to thy worshipper.

---

14 *Three mortal generations:* according to the legend, Prajâpati produced in succession three kinds of creatures who all died. The fourth generation lived and enjoyed the light and warmth of the Sun. See Professor Cowell's Note in Wilson's Translation.

Into green plants: Sâyaṇa explains *haritaḥ* as the quarters of the sky, and *pavamânaḥ* (the Purifier) as Vâyu or the Wind. Professor Grassmann takes *pavamânaḥ* to be the Soma, and *haritaḥ* to be the horses of the Sun. I have followed Professor Ludwig's interpretation; but I find the stanza almost unintelligible.

15 *Centre of nectar:* or, of amrit, or immortality, or the world of the immortal gods. *The cow:* the earthly cow, as the type of Aditi or universal Nature, must not be slain. The stanza is spoken by the priest who has received the cow as his reward.

16 *Weak-minded men:* "Men are too feeble in their intellect to comprehend me in my true form and my real nature: they can only understand my worth in the shape of a cow."—See Ludwig, R. V., IV. 245, 246.

The concluding stanza is spoken by Aditi as a cow.

The Ṛishi is Prayoga of the family of Bhṛigu, or one or more of others named in the Index of Hymns. The metre is Gâyatrî.

2 So with our song that prays and serves, attentive, lord of spreading light,
Agni, bring hitherward the gods.

3 For, ever-youthful one, with thee, best furtherer, as our ally,
We overcome, to win us strength.

4 As Aurva Bhṛigu used, as Apnavâna used, I call the pure
Agni who clothes him with the sea.

5 I call the sage who sounds like wind, the might that like Parjanya roars,
Agni who clothes him with the sea.

6 As Savitar's productive power, as him who sends down bliss, I call
Agni who clothes him with the sea.

7 Hither, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites.

8 That through this famed one's power, he may stand by us even as Twashṭar comes
Unto the forms that must be shaped.

9 This Agni is the lord supreme above all glories 'mid the gods:
May he come nigh to us with strength.

10 Here praise ye him the most renowned of all the ministering priests,
Agni, the chief at sacrifice;

11 Piercing, with purifying flame, enkindled in our homes, most high,
Swiftest to hear from far away.

---

4 *Aurva Bhṛigu:* or, perhaps, Aurva and Bhṛigu. The ancient Ṛishi Aurva is said to have been the grandson of Bhṛigu. *Apnavâna:* another ancient Ṛishi, mentioned in connexion with the Bhṛigus and the earliest worship of Agni, in Book IV. 7. 1.

12 Sage, laud the mighty one who wins the spoil of victory like a steed,
And, Mitra-like, unites the folk.
13 Still turning to their aim in thee, the oblation-bearer's sister hymns
Have come to thee before the wind.
14 The waters find their place in him, for whom the threefold sacred grass
Is spread unbound, unlimited.
15 The station of the bounteous god hath, through his aid which none impair,
A pleasant aspect like the Sun.
16 Blazing with splendour, Agni, god, through pious gifts of sacred oil,
Bring thou the gods and worship them.
17 The gods as mothers brought thee forth, the immortal sage, O Angiras,
The bearer of our gifts to heaven.
18 Wise Agni, gods established thee, the seer, the noblest messenger,
As bearer of our sacred gifts.
19 No cow have I to call mine own, no axe at hand wherewith to work,
Yet what is here I bring to thee.

---

12 *Sage:* the priest is addressed.

13 *Before the wind:* or, in front of the wind, with which the flame is fanned.

14 "The waters rest in Agni, who abides as lightning in the firmament."—Note in Wilson's Translation which I have followed closely in this stanza.

15 Or, a comma being substituted for the full stop at the end of the preceding stanza, and *padam* (station) taken as in apposition to *padam* (place) in 14: The station of the bounteous: he hath, through his aid which none impair, A pleasant aspect like the Sun.

19 As Prayoga has no cow and no axe to cut wood, Agni is asked in this and the two following stanzas to dispense with the customary offerings of milk and to accept such wood as the worshipper can pick up.

20 O Agni, whatsoever be the fuel that we lay for thee,
Be pleased therewith, most youthful god.
21 That which the white-ant eats away, that over which the emmet crawls—
May all of this be oil to thee.
22 When he enkindles Agni, man should with his heart attend the song:
I with the priests have kindled him.

HYMN XCII. Agni.

THAT noblest furtherer hath appeared, to whom men bring their holy works.
Our songs of praise have risen aloft to Agni who was born to give the Ârya strength.
2 Agni of Divodâsa turned, as 'twere in majesty, to the gods.
Onward he sped along the mother earth, and took his station in the height of heaven.
3 Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the worship of the gods, himself, that Agni, serve with songs.
4 The mortal man whom thou wouldst lead to opulence, O Vasu, he who brings thee gifts,

---

22 *With his heart:* a devout spirit will compensate the want of milk and properly prepared fuel.

Agni and the Maruts are the deities of stanza 14. The Ṛishi is Sobhari of the family of Kaṇva. The metres are, 1—4, 6 Bṛihatî; 5 Virâḍrûpâ; 7, 9, 11, 13 Satobṛihatî; 8, 12 Kakup; 10 Gâyatrî hrasîyasî (6 × 2 + 7); and 14 Anushṭup.

2 *Of Divodâsa:* whom Divodâsa especially worshipped and claimed as his tutelary god. The stanza is obscure, and my translation founded on Professor Roth's interpretation of *pravivâvṛite*, which has been accepted by Professor Cowell, must be regarded as conjectural. See Wilson's Translation and Note.

He, Agni, wins himself a hero singing lauds, yea, one who feeds a thousand men.

5 He with the steed wins spoil even in the fenced fort, and gains imperishable fame.
In thee, O lord of wealth, continually we lay all precious offerings to the gods.

6 To him who dealeth out all wealth, who is the cheerful priest of men,
To him, like the first vessels filled with savoury juice, to Agni go the songs of praise.

7 Votaries, richly-gifted, deck him with their songs, even as the steed who draws the car.
On both, strong lord of men! on child and grandson pour the bounties which our nobles give.

8 Sing forth to him, the holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas.

9 Worshipped with gifts, enkindled, splendid, Maghavan shall win himself heroic fame.
And will not his most newly shown benevolence come to us with abundant strength?

10 Priest, presser of the juice! praise now the dearest guest of all our friends,
Agni, the driver of the cars.

11 Who, finder-out of treasures open and concealed, bringeth them hither, holy one;

---

4 *A hero:* a brave son.

7 The second line is obscure. "Graceful lord of men, grant wealth to us rich in children and grandchildren."—Wilson.

8 *Upastutas:* singers so named after the Ṛishi Upastuta. See I. 36. 10.

10 *Priest, presser of the juice: âsâva: stotaḥ.*—Sâyaṇa. 'Singer of hymns.'—Wilson.

11 *Whose waves:* billowy floods of flame rushing on like waters falling down a precipice. "Whose (flames), as he hastens to wage the battle by means of our sacred rite, are hard to be passed through as waves rushing down a declivity."—Wilson. See also Pischel, *Vedische Studien*, p. 184.

Whose waves, as in a cataract, are hard to pass,
when he, through song, would win him strength.

12 Let not the noble guest, Agni, be wroth with us:
by many a man his praise is sung,
Good herald, skilled in sacrifice.

13 O Vasu, Agni, let not them be harmed who come in
any way with lauds to thee.
Even the lowly, skilled in rites, with offered gifts,
seeketh thee for the envoy's task.

14 Friend of the Maruts, Agni, come with Rudras to
the Soma-draught,
To Sobhari's fair song of praise, and be thou joyful
in the light.

Through song: inspirited and strengthened by our hymns.

13 *For the envoy's task:* to bear his oblations to the gods.

VÂLAKHILYA HYMNS.

HYMN I. Indra.

To you will I sing Indra's praise who gives good gifts as well we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.

2 As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.
As from a mountain flow the water-brooks, thus flow his gifts who feedeth many a one.

3 The drops effused, the gladdening draughts, O Indra, lover of the song,
As waters seek the lake where they are wont to rest, fill thee, for bounty, thunderer.

4 The matchless draught that strengthens and gives eloquence, the sweetest of the meath drink thou,
That in thy joy thou mayst scatter thy gifts o'er us, plenteously even as the dust.

See Hymn XLIX., Note. Professor Cowell's version of these eleven Apocryphal hymns will be found in Appendix I. of Wilson's Translation, Vol. V. Professor Cowell has consulted "the St. Petersburg Dictionary, Grassmann's Lexicon and translation, and Ludwig's translation and notes," and in addition to the guidance of these authorities, I am indebted to him for some improvements on the version which I had previously prepared. The Ṛishi of Hymn I. is Praskaṇva of the family of Kaṇva. The metres are Bṛihatî and Satobṛihatî in alternate stanzas.

2 *As with a hundred hosts:* 'like a weapon with a hundred edges.'—Cowell..

4 *That...gives eloquence: vivakshaṇam:* from *vach;* 'swelling,' from *vaksh = uksh.*—Roth, and Cowell.

Plenteously, even as the dust: the meaning of the text is obscure. The St. Petersburg Lexicon takes *dhṛishad = dṛishad,* the nether millstone; 'just as the mill-stone pours out meal.'—Cowell.

5 Come quickly to our laud, urged on by Soma-pressers like a horse—
Laud, godlike Indra, which milch-kine make sweet for thee: with Kaṇva's sons are gifts for thee.

6 With homage have we sought thee as a hero, strong, preëminent, with unfailing wealth.
O thunderer, as a plenteous spring pours forth its stream, so, Indra, flow our songs to thee.

7 If now thou art at sacrifice, or if thou art upon the earth,
Come thence, high-thoughted! to our sacrifice with the swift, come, mighty with the mighty ones.

8 The active, fleet-foot, tawny coursers that are thine are swift to victory, like the Wind,
Wherewith thou goest round to visit Manus' seed, wherewith all heaven is visible.

9 Indra, from thee so great we crave prosperity in wealth of kine,
As, Maghavan, thou favouredst Medhyâtithi, and, in the fight, Nîpâtithi.

10 As, Maghavan, to Kaṇva, Trasadasyu, and to Paktha and Daśavraja;
As, Indra, to Gośarya and Ṛijiśvan thou vouchsafedst wealth in kine and gold.

HYMN II. Indra.

Śakra I praise, to win his aid, far-famed, exceeding bountiful,
Who gives, as 'twere in thousands, precious wealth to him who sheds the juice and worships him.

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7 *The swift* and *the mighty ones*, are Indra's horses.

9 *Medhyâtithi:* a Ṛishi whose name has frequently occurred. *Nipâtithi:* mentioned only here and Vâlakhilya Hymn III.

10 *Trasadasyu:* see. Vol. I., Index. *Paktha:* a favourite of the Aśvins. See VIII. 22. 10. *Daśavraja:* see VIII. 8. 20. *Gośarya:* see VIII. 8. 20. *Ṛijiśvan:* see Vol. I., Index.

The Ṛishi is Pushtigu of the family of Kaṇva. The metres are Bṛihatî and Satobṛihatî in alternate stanzas.

2 Arrows with hundred points, unconquerable, are this Indra's mighty arms in war.
He streams on liberal worshippers like a hill with springs, when juices poured have gladdened him.

3 What time the flowing Soma-drops have gladdened with their taste the friend,
Like water, gracious lord! were my libations made, like milch-kine to the worshipper.

4 To him the peerless, who is calling you to give you aid, forth flow the drops of pleasant meath.
The Soma-drops which call on thee, O gracious lord, have brought thee to our hymns of praise.

5 He rushes hurrying like a steed to Soma that adorns our rite,
Which hymns make sweet to thee, lover of pleasant food. The call to Paura thou dost love.

6 Praise the strong, grasping hero, winner of the spoil, ruling supreme o'er mighty wealth.
Like a full spring, O thunderer, from thy store hast thou poured on the worshipper evermore.

7 Now whether thou be far away, or in the heavens, or on the earth,
O Indra, mighty-thoughted, harnessing thy bays, come lofty with the lofty ones.

8 The bays who draw thy chariot, steeds who injure none, surpass the wind's impetuous strength—
With whom thou silencest the enemy of man, with whom thou goest round the sky.

9 O gracious hero, may we learn anew to know thee as thou art:

---

5 *The call to Paura:* the invitation to Paura's house. According to Professor Roth *paura* means the filler, the satisfier: 'thou approvest the summons to the satisfying beverage.'—Cowell. See V. 74. 4.

7 This stanza is almost a repetition of stanza 7 of Hymn I.

9 *Etaśa:* see I. 61. 15. *Vaśa:* mentioned as a favourite of the Aśvins in X. 40. 7.

As in decisive fight thou holpest Etaśa, or Vaśa 'gainst Daśavraja,
10 As, Maghavan, to Kaṇva at the sacred feast, to Dîrghanîtha thine home-friend,
As to Goṣarya thou, stone-darter, gavest wealth, give me a gold-bright stall of kine.

HYMN III. Indra.

As with Manu Sâmvaraṇi, Indra, thou drankest Soma-juice,
And, Maghavan, with Nîpâtithi, Medhyâtithi, with Pushṭigu and Śrushṭigu.—
2 The son of Pṛishadvâna was Praskaṇva's host, who lay decrepit and forlorn.
Aided by thee the Ṛishi Dasyave-vṛika strove to obtain thousands of kine.
3 Call hither with thy newest song Indra who lacks not hymns of praise,
Him who observes and knows, the inspirer of the sage, him who seems eager to enjoy.
4 He unto whom they sang the seven-headed hymn, three-parted, in the loftiest place,
He sent his thunder down on all these living things, and so displayed heroic might.

Daśavraja: said in stanza 10 of Hymn I. to have been helped by Indra.

10 *Dîrghanîtha:* Professor Ludwig takes this word to be an adjective qualifying *medhe adhvare*, 'at the sacrificial feast of long duration.'

A gold-bright stall of kine: according to Professor Ludwig, a stall graced with bay steeds, would be a better translation.

The Ṛishi is Pushṭigu of the family of Kaṇva. The metres are Bṛihatî and Satobṛihatî in alternate stanzas.

1 *Sâmvaraṇi:* son of the Vedic Ṛishi Samvaraṇa. See V. 33. 10. At the end of the stanza, so drink with us, is to be understood.

2 *Forlorn:* rejected and cast out by his kindred. *Dasyave-vṛika:* literally, the Wolf-to-the-Dasyu.

4 *The seven-headed:* sung by seven heavenly singers.

5 We invocate that Indra who bestoweth precious things on us.
Now do we know his newest favour; may we gain a stable that is full of kine.

6 He whom thou aidest, gracious lord, to give again, obtains great wealth to nourish him.
We with our Soma ready, lover of the song! call, Indra Maghavan, on thee.

7 Ne'er art thou fruitless, Indra; ne'er dost thou desert the worshipper:
But now, O Maghavan, thy bounty as a god is poured forth ever more and more.

8 He who hath overtaken Krivi with his might, and silenced Ṣushṇa with death-bolts,—
When he supported yonder heaven and spread it out, then first the son of earth was born.

9 Good lord of wealth is he to whom all Âryas, Dâsas here belong.
Directly unto thee, the pious Ruṣama Pavîru, is that wealth brought nigh.

10 In zealous haste the singers have sung forth a song distilling oil and rich in sweets.
Riches have spread among us and heroic strength, with us are flowing Soma-drops.

HYMN IV. Indra.

As, Ṣakra, thou with Manu called Vivasvân drankest Soma-juice,
As, Indra, thou didst love the hymn which Trita sang, enjoy thyself with Âyu now.

---

9 *Ruṣama Pavîru:* the Ruṣamas are mentioned in V. 30. 13—15. The name of Pavîru does not occur again.

The Ṛishi is Âyu. The metres are Bṛihatî and Stobṛihatî in alternate stanzas.

1 *Vivasvân:* or Vivasvat, was the father of Manu who is generally called Vaivasvata. *Trita:* a Ṛishi favoured by Indra. See I. 52. 5, and 105.

2 As thou with Mâtariṣvan, Medhya, Pṛishadhra, hast cheered thee, Indra, with pressed juice,
Drunk Soma with Rijûnâs, Syûmaraṣmi, by Daṣoṇya's, Daṣaṣipra's side.

3 'Tis he who made the lauds his own and boldly drank the Soma-juice,
He to whom Vishṇu came striding his three wide steps, as Mitra's statutes ordered it.

4 In whose laud thou didst joy, Indra, at the great deed, O Ṣatakratu, mighty one!
Seeking renown we call thee as the milkers call the cow who yields abundant milk.

5 He is our sire who gives to us, great, mighty, ruling as he will.
Unsought, may he the strong, rich, lord of ample wealth, give us of horses and of kine.

6 He to whom thou, good lord, givest that he may give increases wealth that nourishes.
Eager for wealth we call on Indra, lord of wealth, on Ṣatakratu with our lauds.

7 Never art thou neglectful: thou guardest both races with thy care.
The call on Indra, fourth Aditya! is thine own. Amrit is stablished in the heavens.

8 The offerer whom thou, Indra, lover of the song, liberal Maghavan, favourest,—
As at the call of Kaṇva so, O gracious lord, hear thou our songs and eulogy.

---

2 *Mâtariṣvan:* the Ṛishi of Hymn VI. of the Vâlakhilya. *Medhya:* the Ṛishi of Hymns V. IX. and X. *Pṛishadhra:* the Ṛishi of Hymn VIII. *Syûmaraṣmi:* mentioned, as a favourite of the Aṣvins in I. 112. 16. The names of Ṛijûnâs, Daṣoṇya, and Daṣaṣipra do not occur again in the Ṛigveda.

5 *Ruling as he will:* 'he who acts as the sovereign.'—Cowell.

7 *Both races:* gods and men. *Fourth Âditya:* Varuṇa, Mitra, and Aryaman being the other three. *Amrit:* 'ambrosia.'—Cowell.

8 As thou hearest, must be supplied at the beginning of the stanza.

9 Sung is the song of ancient time; to Indra have ye said the prayer.
They have sung many a Bṛihatî of sacrifice, poured forth the worshipper's many thoughts.
10 Indra hath tossed together mighty stores of wealth, and both the worlds, yea, and the sun.
Pure, brightly-shining, mingled with the milk, the draughts of Soma have made Indra glad.

HYMN V. Indra.

As highest of the Maghavans, preëminent among the bulls,
Best breaker-down of forts, kine-winner, lord of wealth, we seek thee, Indra Maghavan.
2 Thou who subduedst Âyu, Kutsa, Atithigva, waxing daily in thy might,
As such, rousing thy power, we invocate thee now, thee Ṣatakratu, lord of bays.
3 The pressing-stones shall pour for us the essence of the meath of all,
Drops that have been pressed out afar among the folk, and those that have been pressed near us.
4 Repel all enmities and keep them far away: let all win treasure for their own.
Even among Ṣîshṭas are the stalks that make thee glad, where thou with Soma satest thee.

---

9 *Bṛihatî:* verse in the Bṛibatî metre.

The Ṛishi is Medhya. The metre is Bṛihatî and Satobṛihatî in alternate stanzas.

1 *Highest:* or, nearest. *The bulls:* strong heroes.

2 *Âyu, Kutsa, Atithigva:* see I. 53. 10.

4 *Ṣîshṭas:* apparently a tribe of no great importance. *Stalks:* of the Soma-plant.

5 Come, Indra, very near to us with aids of firmly-based resolve;
Come, most auspicious, with thy most auspicious help, good kinsman, with good kinsmen, come!

6 Bless thou with progeny the chief of men, the lord of heroes, victor in the fray.
Aid with thy powers the men who sing thee lauds and keep their spirits ever pure and bright.

7 May we be such in battle as are surest to obtain thy grace:
With holy offerings and invocations of the gods, we mean, that we may win the spoil.

8 Thine, lord of bays, am I. Prayer longeth for the spoil. Still with thy help I seek the fight.
So, at the raiders' head, I, craving steeds and kine, unite myself with thee alone.

HYMN VI.

Indra.

INDRA, the poets with their hymns extol this hero might of thine:
They strengthened, loud in song, thy power that dropped oil. With hymns the Pauras came to thee.

2 Through piety they came to Indra for his aid, they whose libations give thee joy.
As thou with Kṛiṣa and Samvarta hast rejoiced, so, Indra, be thou glad with us.

---

8 *At the raiders' head:* at the head of the band who are going forth to seize the cattle of their enemies. Professor Roth thinks that *matîndâm* should be read instead of *mathîndâm*, and Professor Grassmann translates accordingly, in Anfang meiner Bitten, at the beginning of my prayers.

The Viśvedevas are the deities of stanzas 3, 4. The Ṛishi is Mâtariśvan. The metres are Bṛihati and Satobṛihati in alternate stanzas.

1 *Pauras:* 'the offerers.'—Cowell. See Vâlakhilya, II. 5.

2 *Kṛiṣa:* the Ṛishi of Hymn VII. of the Vâlakhilya. *Samvarta:* not mentioned elsewhere.

3 Agreeing in your spirit, all ye deities, come nigh to us.
Vasus and Rudras shall come near to give us aid, and Maruts listen to our call.

4 May Pûshan, Vishṇu, and Sarasvatî befriend, and the seven streams, this call of mine:
May Waters, Wind, the Mountains, and the Forest-lord, and Earth give ear unto my cry.

5 Indra, with thine own bounteous gift, most liberal of the mighty ones,
Be our boon benefactor, Vṛitra-slayer, be our feast-companion for our weal.

6 Leader of heroes, lord of battle, lead thou us to combat, thou most sapient one.
High fame is theirs who win by invocations, feasts and entertainment of the gods.

7 Our hopes rest on the faithful one: in Indra is the people's life.
O Maghavan, come nigh that thou mayst give us aid: make plenteous food stream forth for us.

8 Thee would we worship, Indra, with our songs of praise: O Śatakratu, be thou ours.
Pour down upon Praskaṇva bounty vast and firm, exuberant, that shall never fail.

HYMN VII. Praskaṇva's Gift.

GREAT, verily, is Indra's might. I have beheld, and hither comes
Thy bounty, Dasyave-vṛika!

---

4 *The Forest-lord: vanaspati:* the tall timber tree.

5 *Benefactor:* or Bhaga, the god who distributes wealth.

The Ṛishi is Kṛiṣa. The metres are Anushṭup in stanzas 3—5, and Gâyatrî in the rest of the hymn.

1 Great is Indra's power, and the gifts which I have received from thee, O destroyer of the Dasyus, can be compared only to his bounty. Dasyave-vṛika, here, is the name, not of the Ṛishi, but of a hero who in alliance with the Kaṇvas has been victorious in his attack on the hostile barbarians. See Ludwig, Vol. III. p. 164.

2 A hundred oxen white of hue are shining like the stars in heaven,
So tall, they seem to prop the sky.
3 Bamboos a hundred, hundred dogs, a hundred skins of beasts well-tanned,
A hundred tufts of Balbaja, four hundred red-hued mares are mine.
4 Blest by the gods, Kâṇvâyanas! be ye who spread through life on life:
Like horses have ye stridden forth.
5 Then men extolled the team of seven: not yet full-grown its fame is great.
The dark mares rushed along the paths, so that no eye could follow them.

HYMN VIII. Praskaṇva's Gift.

Thy bounty, Dasyave-vṛika, exhaustless hath displayed itself:
Its fulness is as broad as heaven.

---

3 *Balbaja:* a kind of coarse grass (Eleusine Indica), used in religious ceremonies, and for other purposes when plaited.

4 *Kâṇvâyanas:* descendants of Kaṇva.

5 *The team of seven:* 'siebengespannes.'—Grassmann; 'seven-yoked team.'—Cowell. But the exact meaning here of *sâptasya* is uncertain. Professor Roth thinks that it is probably a proper name. Professor Ludwig takes it in the sense of a bond of friendship or alliance. *The dark mares:* there is no substantive, and 'mares' is conjecturally supplied. According to Professor Ludwig, the dark hosts of the Dasyus conquered by Dasyave-vṛika are intended, and the whole stanza would be more correctly translated:

Then no more thought they of the great renown of the collective bond.

The dark tribes rushed along the paths so that no eye could reach to them. See Prof. Ludwig's Commentary, Vol. V. p. 552.

Agni and Sûrya are the deities of stanza 5. The Ṛishi is Pṛishadhra. The metre is Pankti in stanza 5, and Gâyatri in the rest of the hymn.

2 Ten thousand Dasyave-vṛika, the son of Pûtakratâ, hath
From his own wealth bestowed on me.
3 A hundred asses hath he given, a hundred head of fleecy sheep,
A hundred slaves, and wreaths besides.
4 There also was a mare led forth, picked out for Pûtakratâ's sake,
Not of the horses of the herd.
5 Observant Agni hath appeared, oblation-bearer with his car.
Agni with his resplendent flame hath shone on high as shines the Sun, hath shone like Sûrya in the heavens.

HYMN IX. Aṣvins.

Endowed, O gods, with your primeval wisdom, come quickly with your chariot, O ye holy.
Come with your mighty powers, O ye Nâsatyas; come hither, drink ye this the third libation.
2 The truthful deities, the three-and-thirty, saw you approach before the ever-truthful.
Accepting this our worship and libation, O Aṣvins bright with fire, drink ye the Soma.
3 Aṣvins, that work of yours deserves our wonder,—the Bull of heaven and earth and air's mid region;

---

2 *The son of Pûtakratâ:* or, more probably, called Pautakrata after his father Pûtakratu.—L.

3 *Slaves: dâsân:* conquered barbarians.

4 *Picked out:* or, adorned. *Pûtakratâ:* the wife of Pûtakratu.

---

1 The Ṛishi is Medhya. The metre is Trishṭup.

1 *Nâsatyas:* 'truthful ones.'—Cowell. See Vol. I., Index.

2 *The three-and-thirty:* or, thrice-eleven. See I. 34. 11. *The ever-truthful:* the Sun, whose approach is heralded by the Aṣvins.

3 *The Bull:* the Sun, whom, as his heralds and revealers, they may be said to have created. *Thousand promises:* 'a characteristic periphrasis for the Maghavans, or wealthy nobles.'—L.

Yea, and your thousand promises in battle,—to all of these come near and drink beside us.

4 Here is your portion laid for you, ye holy: come to these songs of ours, O ye Nâsatyas.
Drink among us the Soma full of sweetness, and with your powers assist the man who worships.

HYMN X.

Viṣvedevas.

He whom the priests in sundry ways arranging the sacrifice, of one accord, bring hither,
Who was appointed as a learned Brâhman,—what is the sacrificer's knowledge of him?

2 Kindled in many a spot, still One is Agni; Sûrya is One though high o'er all he shineth.
Illumining this All, still One is Ushas. That which is One hath into All developed.

3 The chariot bright and radiant, treasure-laden, three-wheeled, with easy seat, and lightly rolling,
Which she of wondrous wealth was born to harness,—this car of yours I call. Drink what remaineth.

HYMN XI.

Indra-Varuṇa.

In offerings poured to you, O Indra Varuṇa, these shares of yours stream forth to glorify your state.
Ye haste to the libations at each sacrifice when ye assist the worshipper who sheds the juice.

The first stanza is addressed to the priests. The Ṛishi is Medhya. The metre is Trishṭup.

1 The hymn appears to consist of unconnected fragments, and the purport of this stanza is not obvious.

3 *She of wondrous wealth:* Ushas or Dawn. *Was born to harness:* or, as Prof. Cowell translates: 'At whose yoking the Dawn was born.' The chariot of the Aṣvins precedes that of the Dawn.

The Ṛishi is Suparṇa of the family of Kaṇva. The metre is Jagatî.

2 The waters and the plants, O Indra Varuṇa, had efficacious vigour, and attained to might:
Ye who have gone beyond the path of middle air,—no godless man is worthy to be called your foe.

3 True is your Kṛiśa's word, Indra and Varuṇa: The seven holy voices pour a wave of meath.
For their sake, lords of splendour! aid the pious man who, unbewildered, keeps you ever in his thoughts.

4 Dropping oil, sweet with Soma, pouring forth their stream, are the seven sisters in the seat of sacrifice.
These, dropping oil, are yours, O Indra Varuṇa: with these enrich with gifts and help the worshipper.

5 To our great happiness have we ascribed to these two bright ones truthfulness, great strength, and majesty.
O lords of splendour, aid us through the three-times-seven, as we pour holy oil, O Indra Varuṇa.

6 What ye in time of old, Indra and Varuṇa, gave Ṛishis—revelation, thought, and power of song,
And places which the wise made, weaving sacrifice,—these through my spirit's fervid glow have I beheld.

---

2 *The waters and the plants:* used in sacrifice; the Soma-plants and the water employed in preparing the juice for libation. The meaning of the stanza seems to be: although you are far away in the most distant firmament, our libations have had power to attract you. Regard us only: the godless man is unworthy of your consideration even as an enemy.

3 *The seven holy voices:* the voices of the seven priests or sacred bards. See IX. 103. 3.

A wave of meath: 'a stream of honey.'—Cowell.

4 *The seven sisters:* 'sister-streams of the Soma.'—Cowell.

5 *The three-times-seven:* perhaps the Maruts, thrice-seven being used indefinitely for a larger number consisting of troops of seven. See I. 133. 6.

6 *Revelation: śrutam:* that which was heard (from the beginning); sacred knowledge. 'Fame.'—Cowell. *Places:* perhaps, as Professor Ludwig suggests, homes in the world to come, which the wise Ṛishis have prepared for themselves by performing sacrifice here below.

7 O Indra Varuṇa, grant to the worshippers cheerfulness void of pride, and wealth to nourish them.
Vouchsafe us food, prosperity, and progeny, and lengthen out our days that we may see long life.

Through my spirit's fervid glow: tapasâ: according to Professors Grassmann and Cowell, this *tapas* means 'the holy austerities' of the Ṛishis, and not the sacred fervour of the seer of the hymn. I have followed Professor Ludwig.

BOOK THE NINTH.

HYMN I. Soma Pavamâna.

In sweetest and most gladdening stream flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink.

2 Fiend-queller, friend of all men, he hath with the plank attained unto
His place, his iron-fashioned home.

3 Be thou best Vṛitra-slayer, best granter of bliss, most liberal:
Promote our wealthy princes' gifts.

4 Flow onward with thy juice unto the banquet of the mighty gods:
Flow hither for our strength and fame.

5 O Indu, we draw nigh to thee, with this one object day by day:
To thee alone our prayers are said.

Nearly all the hymns of this Book are addressed to Soma, the god who represents and animates the juice of the Soma-plant. He is addressed and spoken of as Pavamâna, representing the juice as it flows through the wool which is used as a strainer, and thus undergoing purification. See Muir, *O. S. Texts*, V. 258 ff.

The Ṛishi is Madhuchchhandâs of the family of Viśvâmitra. The metre is Gâyatrî.

1 *Flow pure: pavasva:* 'purify thyself.'—Ludwig.

2 *With the plank:* of the Soma-press. *Iron-fashioned home:* receptacle that has been hammered or formed with a tool of *ayas*, iron or other metal. It is not clear what vessel is intended.

5 *O Indu:* 'O dropping (Soma).'—Wilson.

6 The daughter of the Sun by means of this eternal fleece makes pure
Thy Soma that is gushing forth.
7 Ten sister maids of slender form seize him amid the press and hold
Him firmly on the final day.
8 The virgins send him forth: they blow the skin musician-like, and fuse
The triple foe-repelling meath.
9 The inviolable milch-kine round about him blend, for Indra's drink,
The fresh young Soma with their milk.
10 In the wild raptures of this draught, Indra slays all the Vṛitras: he,
The hero pours his wealth on us.

HYMN II. Soma Pavamâna.

SOMA, flow on, inviting gods, speed to the purifying cloth:
Pass into Indra, as a bull.
2 As mighty food speed hitherward, Indu, as a most splendid steer:
Sit in thy place as one with strength.
3 The well-loved meath was made to flow, the stream of the creative juice:
The sage drew waters to himself.

---

6 *The daughter of the Sun:* Śraddhâ or Faith.

7 *Ten sister maids:* the priest's fingers. *The final day:* on which the Soma is effused.

8 *Virgins:* the unwedded ones; the fingers. *Musician-like:* or, as men blow a bagpipe; but the meaning of *bâkuram* and the second half-line is not clear. "They seize it glittering like a water-skin."—Wilson.

The Ṛishi is Medhâtithi of the family of Kaṇva. The metre is Gâyatrî.

3 *The sage:* the Soma. *Waters:* with which the stalks of the plant are sprinkled.

4 The mighty waters, yea, the floods accompany thee mighty one,
When thou wilt clothe thee with the milk.
5 The lake is brightened in the floods. Soma, our friend, heaven's prop and stay,
Falls on the purifying cloth.
6 The tawny bull hath bellowed, fair as mighty Mitra to behold:
He shines together with the Sun.
7 Songs, Indu, active in their might are beautified for thee, wherewith
Thou deckest thee for our delight.
8 To thee who givest ample room we pray, to win the joyous draught:
Great are the praises due to thee.
9 Indu, as Indra's friend, on us pour with a stream of sweetness, like
Parjanya sender of the rain.
10 Winner of kine, Indu, art thou, winner of heroes, steeds, and strength:
Primeval soul of sacrifice.

HYMN III. Soma Pavamâna.

Here present this immortal god flies, like a bird upon her wings,
To settle in the vats of wood.

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6 *The tawny bull:* 'the golden-hued showerer of blessings.'—Wilson. The strong greenish-yellow Soma-juice. *Hath bellowed:* an exaggerated expression for the sound made by the juice as it drops, but in keeping with its representation as a bull.

9 *Like Parjanya:* enriching and blessing us as the rain-cloud fertilizes the ground.

The Ṛishi is Ṣunaḥṣepa, son of Ajîgarta (see I. 24, Note). The metre is Gâyatrî.

1 *The vats of wood: droṇâni:* large wooden vessels, tubs or troughs, which receive the Soma-juice.

2 This god, made ready with the hymn, runs swiftly through the winding ways,
Inviolable as he flows.

3 This god while flowing is adorned, like a bay steed for war, by men
Devout and skilled in holy songs.

4 He, like a warrior going forth with heroes, as he flows along
Is fain to win all precious boons.

5 This god, as he is flowing on, speeds like a car and gives his gifts:
He lets his voice be heard of all.

6 Praised by the sacred bards, this god dives into waters, and bestows
Rich gifts upon the worshipper.

7 Away he rushes with his stream, across the regions, into heaven,
And roars as he is flowing on.

8 While flowing, meet for sacrifice, he hath gone up to heaven, across
The regions, irresistible.

9 By generation long ago this god, engendered for the gods,
Flows tawny to the straining-cloth.

10 This lord of many holy laws, even at his birth engendering strength,
Effused, flows onward in a stream.

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2 *The winding ways:* of the wool which forms the strainer.—L. 'Rushes against the enemies.'—Wilson.

6 *Dives into waters:* called *vasatîvaryaḥ*, with which the stalks of the Soma-plant are sprinkled.

HYMN IV. Soma Pavamâna.

O SOMA flowing on thy way, win thou and conquer high renown;
And make us better than we are.

2 Win thou the light, win heavenly light, and, Soma, all felicities;
And make us better than we are,

3 Win skilful strength and mental power. O Soma, drive away our foes;
And make us better than we are.

4 Ye purifiers, purify Soma for Indra, for his drink:
Make thou us better than we are.

5 Give us our portion in the Sun through thine own mental power and aids;
And make us better than we are.

6 Through thine own mental power and aid long may we look upon the Sun;
Make thou us better than we are.

7 Well-weaponed Soma, pour to us a stream of riches doubly great;
And make us better than we are.

8 As one victorious, unsubdued in battle pour forth wealth to us;
And make us better than we are.

9 By worship, Pavamâna! men have strengthened thee to prop the Law:
Make thou us better than we are.

10 O Indu, bring us wealth in steeds, manifold, quickening all life;
And make us better than we are.

The Ṛishi is Hiraṇyastûpa of the family of Angiras. The metre is Gâyatrî.

1 *Better than we are:* or, happier than we are.

4 *Purifiers:* priests whose business is to purify the juice. *Make thou:* O Soma.

9 *To prop the Law: vidharmaṇi:* 'for their own upholding.'—Wilson.

10 *Quickening all life: viṣvâyum:* explained by Sâyaṇa as = *sarvagâminam:* 'all-reaching.'—Wilson.

HYMN V. Âprîs.

ENKINDLED, Pavamâna, lord, sends forth his light on every side
In friendly show, the bellowing bull.

2 He, Pavamâna, Self-produced, speeds onward sharpening his horns:
He glitters through the firmament.

3 Brilliant like wealth, adorable, with splendour Pavamâna shines,
Mightily with the streams of meath.

4 The tawny Pavamâna, who strews from of old the grass with might,
Is worshipped, god amid the gods.

5 The golden, the celestial doors are lifted with their frames on high,
By Pavamâna glorified.

6 With passion Pavamâna longs for the great lofty pair, well-formed,
Like beauteous maidens, Night and Dawn.

7 Both gods who look on men I call, celestial heralds: Indra's self
Is Pavamâna, yea, the Bull.

The deities are the Âprîs other than Narâśansa. See I. 13, and *Âprîs*, Vol. I., Index. In this hymn attributes of Agni are transferred to Soma Pavamâna. The Ṛishi is Asita or Devala of the family of Kaśyapa. The metres are Gâyatrî in stanzas 1—7, and Anushṭup in 8—11.

1 *Enkindled: samiddhaḥ:* properly applicable to Agni. *The bellowing bull:* 'the showerer of blessings, uttering a loud sound.'—Wilson.

2 *Self-produced: Tanûnapât:* properly a name of Agni.

5 *The celestial doors:* the doors of the hall of sacrifice are here identified with the portals of the east through which light comes into the world. See II. 3. 5.

7 *Celestial heralds:* see I. 13. 8. *Indra's self: indraḥ* here is explained by Sâyaṇa as = *dîptaḥ*; 'radiant.'—Wilson.

8 This, Pavamâna's sacrifice shall the three beauteous goddesses,
Sarasvatî and Bhâratî and Iḷâ, mighty one, attend.
9 I summon Twashṭar hither, our protector, champion, earliest-born,
Indu is Indra, tawny steer; Pavamâna is Prajâpati.
10 O Pavamâna, with the meath in streams anoint Vanaspati,
The ever-green, the golden-hued, refulgent, with a thousand boughs.
11 Come to the consecrating rite of Pavamâna, all ye gods,—
Vâyu, Sûrya, Bṛihaspati, Indra, and Agni, in accord.

HYMN VI. Soma Pavamâna.

Soma, flow on with pleasant stream, a bull devoted to the gods,
Our friend, unto the woollen sieve.
2 Pour hitherward, as Indra's self, Indu, that gladdening stream of thine,
And send us coursers full of strength.
3 Flow to the filter hitherward, pouring that ancient gladdening juice,
Streaming forth power and high renown.
4 Hither the sparkling drops have flowed, like waters down a steep descent:
They have reached Indra purified.

---

10 *Vanaspati:* see I. 13. 11, and Note.

11 *The consecrating rite: svâhâkṛitim:* oblation accompanied with the utterance of the sacred formula Svâhâ.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

2 *As Indra's self:* 'as sovereign.'—Wilson.

4 *Sparkling:* 'quickly-falling.'—Wilson.

5 Whom, having passed the filter, ten dames cleanse, as 'twere a vigorous steed,
While he disports him in the wood,—
6 This steer-strong juice with milk pour forth, for feast and service of the gods,
To him who bears away the draught.
7 Effused, the god flows onward with his stream to Indra, to the god,
So that his milk may strengthen him.
8 Soul of the sacrifice, the juice effused flows quickly on: he keeps
His ancient wisdom of a sage.
9 So pouring forth, as Indra's friend, strong drink, best gladdener! for the feast,
Thou, even in secret, storest hymns.

HYMN VII. Soma Pavamâna.

Forth on their way the glorious drops have flowed for maintenance of Law,
Knowing this sacrifice's bond.
2 Down in the mighty waters sinks the stream of meath, most excellent,
Oblation best of all in worth.
3 About the holy place, the steer true, guileless, noblest hath sent forth
Continuous voices in the wood.

---

5 *Whom:* relative to juice in the following stanza. *Ten dames:* the fingers. *The wood:* the vat or trough.

6 *To him who bears away the draught:* to Indra. Others take *bharâya* to mean for strength or prowess in battle.

9 *Even in secret:* wisdom lies hidden in the Soma, and cannot be recognized until one drinks the juice.—L.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

2 *The mighty waters:* the holy waters called *vasatîvaryaḥ*.

3 *In the wood:* according to Sâyaṇa, *vane* here = *udake*, in the water. The stanza is very difficult, and I am unable to offer a satisfactory translation.

4 When, clothed in manly strength, the sage flows in celestial wisdom round,
The strong would win the light of heaven.

5 When purified, he sits as king above the hosts, among his folk,
What time the sages bring him nigh.

6 Dear, golden-coloured, in the fleece he sinks, and settles in the wood:
The singer shows his zeal in hymns.

7 He goes to Indra, Vâyu, to the Aṣvins, as his custom is,
With gladdening juice which gives them joy.

8 The streams of pleasant Soma flow to Bhaga, Mitra Varuṇa,—
Well-knowing through his mighty powers.

9 Gain for us, O ye Heaven and Earth, riches of meath to win us strength:
Gain for us treasures and renown.

HYMN VIII. Soma Pavamâna.

Obeying Indra's dear desire these Soma-juices have flowed forth,
Increasing his heroic might.

2 Laid in the bowl, pure-flowing on to Vâyu and the Aṣvins, may
These give us great heroic strength.

---

4 *The strong:* Indra. 'Then the mighty (Indra) in heaven is eager to repair to the oblation.'—Wilson.

5 *Above the hosts, among his folk:* or, as preferred by Prof. Ludwig in his Commentary, above the contending tribes or people *(viṣaḥ)*.

8 *Well-knowing, through his mighty powers:* that is, the streams that, through the power of Soma, know the way they should go. 'The worshippers knowing its (virtues are rewarded) with happiness.'—Wilson.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

3 Soma, as thou art purified, incite to bounty Indra's heart,
To sit in place of sacrifice.
4 The ten swift fingers deck thee forth, seven ministers impel thee on:
The sages have rejoiced in thee.
5 When through the filter thou art poured, we clothe thee with a robe of milk
To be a gladdening draught for gods.
6 When purified within the jars, Soma, bright-red and golden-hued,
Hath clothed him with a robe of milk.
7 Flow on to us and make us rich. Drive all our enemies away:
O Indu, flow into thy friend.
8 Send down the rain from heaven that it may shine upon the earth. Give us,
O Soma, victory in war.
9 May we obtain thee, Indra's drink, who viewest men and findest light,
Gain thee, and progeny and food.

HYMN IX. Soma Pavamâna.

The sage of heaven whose heart is wise, when laid between both hands and pressed,
Sends us delightful powers of life.
2 On, onward to a glorious home; dear to the people void of guile,
With excellent enjoyment, flow.

---

7 *Flow on to us and make us rich:* or, Flow to us wealthy worshippers. *Thy friend:* Indra. Cf. IX 2. 1.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

1 *The sage of heaven:* the Soma. *Both hands: naptyoḥ:* literally, two granddaughters. According to Sâyaṇa, two boards used in pressing the Soma are intended. See Professor Cowell's Note in Wilson's Translation.

3 He, the pure son, when born illumed his parents who had sprung to life,
Great son great strengtheners of Law.
4 Urged by the seven devotions he hath stirred the guileless rivers which
Have made one eye increase in strength.
5 These helped to might the youthful one, high over all, invincible,
Even Indu, Indra! in thy law.
6 The immortal courser, good to draw, looks down upon the seven: the fount
Hath satisfied the goddesses.
7 Aid us in holy rites, O Man: O purifier, drive away
Dark shades that must be met in fight.
8 Make the paths ready for a hymn newer and newer evermore:
Make the lights shine as erst they shone.
9 Give, Pavamâna, high renown, give kine and steeds and hero sons:
Win for us wisdom, win the light.

HYMN X. Soma Pavamâna.

Like cars that thunder on their way, like coursers eager for renown,
Have Soma-drops flowed forth for wealth.

---

3 *His parents: mâtarâ:* literally, his two mothers; Heaven and Earth.

4 *Seven devotions:* practised in the preparation of the Soma. Sâyaṇa takes *sapta* with *nadyaḥ:* 'gladdens the seven guileless rivers.'—Wilson.

One eye: Soma, the Moon, being the other.—L.

6 *Courser:* the flowing Soma. *The seven:* rivers. *The fount:* 'Full, as a well, he has satisfied the divine streams.'—Wilson.

7 *O Man:* manly Soma.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

2 Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing-men.

3 The Somas deck themselves with milk, as kings are graced with eulogies,
And, with seven priests, the sacrifice.

4 Pressed for the gladdening draught, the drops flow forth abundantly with song,
The Soma-juices in a stream.

5 Winning Vivasvân's glory and producing Morning's light, the suns
Pass through the openings of the cloth.

6 The singing-men of ancient time open the doors of sacred songs,—
Men, for the mighty to accept.

7 Combined in close society sit the seven priests, the brotherhood,
Filling the station of the One.

8 He gives us kinship with the gods, and with the Sun unites our eye:
The sage's offspring hath appeared.

---

5 *The suns:* so called as being creators of the light: 'the sun-bright juices.'—Wilson.

6 *Men, for the mighty to accept:* 'men, offerers of Soma,' according to Sâyaṇa.

7 *The seven priests:* the *adhvaryus* who bring the water with which the stalks of the Soma-plants are sprinkled. *The One:* the Soma.—Sâyaṇa.

8 *He gives us kinship with the gods:* I follow Prof. Pischel's interpretation of this difficult passage. "Soma unites our navel with the navel of the Gods, our eye with the Sun, that is, he brings us into union with the Gods in heaven."—*Vedische Studien*, p. 69. "I take into my navel the navel of the sacrifice [the Soma]."—Wilson. "He [Soma] as kinsman has brought us a kinsman [Sûrya]."—Ludwig.

The sage's offspring: a periphrasis for the sage himself, that is Soma.—L.

9 The Sun with his dear eye beholds that quarter of the heavens which priests
Have placed within the sacred cell.

HYMN XI. Soma Pavamâna.

SING forth to Indu, O ye men, to him who now is purified,
Fain to pay worship to the gods.

2 Together with thy pleasant juice the Atharvans have commingled milk,
Divine, devoted to the gods.

3 Bring by thy flowing weal to kine, weal to the people, weal to steeds,
Weal, O thou king, to growing plants.

4 Sing a praise-song to Soma brown of hue, of independent might,
The red, who reaches up to heaven.

5 Purify Soma when effused with stones which hands move rapidly,
And pour the sweet milk in the meath.

---

9 This stanza is very obscure. I have adopted Benfey's explanation who "here follows an occasional interpretation of *div* or *dyuloka*, given by the Scholiast, which identifies it with the *droṇakalaśa* or large *Soma*-trough. He takes it as meaning that the Sun looks towards the place where the Soma lies while it is pressed.....Sâyaṇa seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests [fixed in the heart]."—Prof. Cowell, in Wilson's Translation.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

2 *The Atharvans:* the priests, who perform the duties of the Adhvaryus.

3 *King:* the usual designation of Soma in the Brâhmaṇa.—L.

4 *The red: kadâchidaruṇavarṇâya:* sometimes red-coloured.—Sâyaṇa.

6 With humble homage draw ye nigh; blend the libation with the curds:
To Indra offer Indu up.

7 Soma, foe-queller, chief o'er men, doing the will of gods, pour forth
Prosperity upon our kine.

8 Heart-knower, sovran of the heart, thou art effused, O Soma, that
Indra may drink thee and rejoice.

9 O Soma Pavamâna, give us riches and heroic strength,—
Indu! with Indra for ally.

HYMN XII. Soma Pavamâna.

To Indra have the Soma-drops, exceeding rich in sweets, been poured,
Shed in the seat of sacrifice.

2 As mother kine low to their calves, to Indra have the sages called,
Called him to drink the Soma-juice.

3 In the stream's wave wise Soma dwells, distilling rapture, in his seat,
Resting upon a wild-cow's hide.

4 Far-sighted Soma, sage and seer, is worshipped in the central point
Of heaven, the straining-cloth of wool.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

3 *In the stream's wave:* in the water with which the stalks are sprinkled.

Upon a wild-cow's hide: this which is Benfey's explanation of *gaurî* seems to be borne out by *gor adhi tvachi*, upon the ox-hide, of IX. 101. 11. Sâyaṇa's interpretation is different: 'to a chant in the middle tone.'—Wilson.

4 *Of heaven: divaḥ:* see IX. 10. 9, and note.

5 In close embraces Indu holds Soma when poured within the jars,
And on the purifying sieve.

6 Indu sends forth a voice on high to regions of the sea of air,
Shaking the vase that drops with meath.

7 The tree whose praises never fail yields heavenly milk among our hymns,
Urging men's generations on.

8 The wise one, with the sage's stream, the Soma urged to speed flows on
To the dear places of the sky.

9 O Pavamâna, bring us wealth bright with a thousand splendours, yea,
O Indu, give us ready help.

HYMN XIII. Soma Pavamâna.

Passed through the fleece in thousand streams the Soma, cleansed, flows to the place
Where Indra and where Vâyu meet.

---

5 *Indu holds Soma:* "the deity seems to be thus opposed to the mere plant."—Prof. Cowell's Note. Prof. Ludwig suggests that Indu here may be the Moon, as the time of important liturgical ceremonies depends upon the Moon's phases.

6 *To regions of the sea of air:* or *samudrasya* here may mean, of the sea or water into which the Soma-juice falls. *Shaking:* or, perhaps, stirring (with joy). *The vase: koṣam:* the *droṇakalaṣa*, the large wooden vessel for holding the juice. According to Sâyaṇa, whose interpretation I have followed in the first line, *koṣam* here means the cloud.

7 *The tree:* Soma. *Men's generations:* sacrificial seasons, according to Sâyaṇa.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

1 *The place Where Indra and where Vâyu meet:* the vessel especially prepared to hold libations intended for Indra and Vâyu.

2 Sing forth, ye men who long for help, to Pavamâna, to the sage,
Effused to entertain the gods.
3 The Soma-drops with thousand powers are purified to win us strength,
Hymned to become the feast of gods.
4 Yea, as thou flowest bring great store of food that we may win us strength:
Indu, bring splendid manly might.
5 May they in flowing give us wealth in thousands, and heroic power,—
These godlike Soma-drops effused.
6 Like coursers by their drivers urged, they were poured forth, to win us strength,
Swift through the woollen straining-cloth.
7 Noisily flow the Soma-drops, like milch-kine lowing to their calves:
They have run forth from both the hands.
8 As gladdener whom Indra loves, O Pavamâna, crying out
Drive all our enemies away.
9 O Pavamânas, driving off the godless, looking on the light,
Sit in the place of sacrifice.

HYMN XIV. Soma Pavamâna.

REPOSING on the river's wave the sage hath widely flowed around,
Bearing the hymn which many love.

---

3 *To win us strength: vâjasâtaye:* 'for the attainment of food.'—Wilson. So Sâyaṇa in stanzas 3 and 4; but in 6 the word is explained by *sangrâmâya*, to battle, in the first clause where he inserts it after *hiyânâḥ*, urged, and by *annalâbhâya*, for the attainment of food, in the second clause.

8 *Crying out:* making a loud noise in dropping.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

1 *On the river's wave:* in the *vasatîvarî* waters, which are used to

2 When the five kindred companies, active in duty, with the song
Establish him, the powerful,

3 Then in his juice whose strength is great, have all the gods rejoiced themselves,
When he hath clothed him in the milk.

4 Descending, on he flows and runs through the sieve's small interstices:
Here with his own ally he meets.

5 He by Vivasvân's daughters, like a beauteous youth hath been adorned,
Making the milk, as 'twere, his robe.

6 O'er the fine fingers, through desire of milk, in winding course he goes,
And utters voice which he hath found.

7 The nimble fingers have approached, adorning him the lord of strength:
They grasp the vigorous courser's back.

8 Comprising all the treasures that are in the heavens and on the earth,
Come, Soma, as our faithful friend.

---

sprinkle the stalks. *Bearing the hymn:* Prof. Geldner explains this as meaning, Bearing away the much-coveted prize, Soma being regarded as a courser or race-horse. See *Vedische Studien*, p. 120.

2 *Five kindred companies:* referring, probably, to some sacrifice instituted in common by representatives of the five Âryan tribes.

4 *His own ally:* Indra. *He meets:* this *(sangato bhavati)* is Sâyaṇa's explanation of *samjighnate;* but it is not easy to see how the word can bear this signification.

5 *Vivasvân's daughters:* or granddaughters; the fingers.

6 *Which he hath found:* 'which the worshipper recognizes.'—Wilson.

HYMN XV. Soma Pavamâna.

THROUGH the fine fingers, with the song, this hero comes with rapid cars,
Going to Indra's meeting-place.

2 In holy thought he ponders much for the great worship of the gods,
Where the immortals have their seat.

3 Like a good horse is he led out, when on the path that shines with light
The mettled steeds exert their strength.

4 He brandishes his horns on high, and whets them, bull who leads the herd,
Doing with might heroic deeds.

5 He moves, a vigorous steed, adorned with beauteous rays of shining gold,
He who is sovran of the streams.

6 He, over places rough to pass, bringing rich treasures closely packed,
Descends into the reservoirs.

7 Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.

8 Him, even him, the fingers ten and the seven songs make beautiful,
Well-weaponed, best of gladdeners.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

1 *Indra's meeting-place:* 'Indra's abode.'—Wilson. In Hymn XIII. 1, *nishkṛitam* is explained by Sâyaṇa as the vessel prepared and set apart.

3 *Like a good horse:* the text has only *hitaḥ* which may mean either good or placed. 'Placed (in the cart) he is brought.'—Wilson.

5 *Rays of shining gold:* perhaps with reference to the gold ring which the priest who expresses the juice wears on his finger.—L. *The streams:* of Soma-juice.

6 *Places rough to pass:* the wool of the strainer. Sâyaṇa gives a totally different explanation of this stanza. See Wilson's Translation. I have followed Prof. Ludwig.

8 *Seven songs:* the songs of the seven priests.

HYMN XVI. Soma Pavamâna.

THE pressers from the Soma-press send forth thy juice for rapturous joy :
The speckled sap runs like a flood.

2 With strength we follow through the sieve him who brings might and wins the kine,
Enrobed in water with his juice.

3 Pour on the sieve the Soma, ne'er subdued in waters, waterless,
And make it pure for Indra's drink.

4 Moved by the purifier's thought, the Soma flows into the sieve :
By wisdom it hath gained its home.

5 With humble homage, Indra, have the Soma-drops flowed forth to thee,
Contending for the glorious prize.

6 Purified in his fleecy garb, attaining every glory, he
Stands, hero-like, amid the kine.

7 Swelling, as 'twere, to heights of heaven, the stream of the creative juice
Falls lightly on the cleansing sieve.

8 Thus, Soma, purifying him who knoweth song 'mid living men,
Thou wanderest through the cloth of wool.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

1 *From the Soma-press: onyoḥ*, ablative dual of *oṇi*, signifying apparently an implement or a vessel, consisting of two pieces, used in the preparation of the Soma-juice. The word is said to be employed to denote, metaphorically, heaven and earth. 'They who express thee, the juice of heaven and earth.'—Wilson.

3 *Waterless: anaptam*, which Sâyaṇa explains by *anâptam*, not reached, or overtaken, by enemies. The meaning is not clear.

4 *Its home:* in the large wooden vessel called *droṇakalaṣa*.

5 *Contending for the glorious prize:* like race-horses. 'Giving thee vigour for the great conflict.'—Wilson.

HYMN XVII. Soma Pavamâna.

LIKE rivers down a steep descent, slaying the Vṛitras, full of zeal,
The rapid Soma-streams are poured.

2 The drops of Soma-juice effused fall like the rain upon the earth:
To Indra flow the Soma-streams.

3 With swelling wave the gladdening drink, the Soma, flows into the sieve,
Loving the gods and slaying fiends.

4 It hastens to the pitchers, poured upon the sieve it waxes strong
At sacrifices through the lauds.

5 Soma, thou shinest mounting heaven as 'twere above light's triple realm,
And moving seem'st to speed the Sun.

6 To him, the head of sacrifice, singers and bards have sung their songs,
Offering what he loves to see.

7 The men, the sages with their hymns, eager for help, deck thee strong steed,
Deck thee for service of the gods.

8 Flow onward to the stream of meath: rest efficacious in thy home,
Fair, to be drunk at sacrifice.

The Ṛishi is Asiṭa or Devala. The metre is Gâyatrî.

6 *The head of sacrifice:* the most important element of the ceremony. According to Sâyaṇa, at the head, that is, on the last and most important day, of the effusion of the Soma-juice. *Offering what he loves to see:* 'entertaining affection for him the all-beholding.'—Wilson.

8 *In thy home:* in the *droṇakalaśa.*

HYMN XVIII. Soma Pavamâna.

THOU, Soma, dweller on the hills, effused, hast flowed into the sieve :
All-bounteous art thou in carouse.

2 Thou art a sacred bard, a sage ; the meath is offspring of thy sap :
All-bounteous art thou in carouse.

3 All deities of one accord have come that they may drink of thee :
All-bounteous art thou in carouse.

4 He who containeth in his hands all treasures much to be desired :
All-bounteous art thou in carouse.

5 Who milketh out this mighty pair, the earth and heaven, like mother kine :
All-bounteous art thou in carouse.

6 Who in a moment mightily floweth around these two world-halves :
All-bounteous art thou in carouse.

7 The strong one, being purified, hath in the pitchers cried aloud :
All-bounteous art thou in carouse.

HYMN XIX. Soma Pavamâna.

O SOMA, being purified bring us the wondrous treasure, meet
For lauds, that is in earth and heaven.

2 For ye twain, Indra, Soma, are lords of the light, lords of the kine:
Great rulers, prosper ye our songs.

3 The tawny steer, while cleansed among the living, bellowing on the grass.
Hath sunk and settled in his home.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

1 *Dweller on the hills :* 'pressed between the stones.'—Wilson.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

4 Over the steer's productive flow the sacred songs were resonant,
The mothers of the darling son.
5 Hath he not, purified, impregned the kine who long to meet their lord,
The kine who yield the shining milk?
6 Bring near us those who stand aloof: strike fear into our enemies:
O Pavamâna, find us wealth.
7 Soma, bring down the foeman's might, his vigorous strength and vital power,
Whether he be afar or near.

HYMN XX. Soma Pavamâna.

Forth through the straining-cloth the sage flows to the banquet of the gods,
Subduing all our enemies.
2 For he, as Pavamâna, sends thousandfold treasure in the shape
Of cattle to the singing-men.
3 Thou graspest all things with thy mind, and purifiest thee with thoughts:
As such, O Soma, find us fame.
4 Pour lofty glory on us, send sure riches to our liberal lords,
Bring food to those who sing thy praise.
5 As thou art cleansed, O wondrous steed, O Soma, thou hast entered, like
A pious king, into the songs.

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4 Hymns are sung over the Soma-stream, and are called mothers of the precious juice because it is prepared while they are sung.

5 *The kine:* the vasatîvarî waters which long to mingle with the Soma.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

5 *Steed: vahne:* 'bearer (of our offerings).'—Wilson.

6 He, Soma, like a courser in the floods invincible, made clean
With hands, is resting in the jars.
7 Disporting, like a liberal chief, thou goest, Soma, to the sieve,
Lending the laud a hero's strength.

HYMN XXI. Soma Pavamâna.

To Indra flow these running drops, these Somas frolicsome in mood,
Exhilarating, finding light;
2 Driving off foes, bestowing room upon the presser, willingly
Bringing their praiser vital force.
3 Lightly disporting them, the drops flow to one common reservoir,
And fall into the river's wave.
4 These Pavamânas have obtained all blessings much to be desired,
Like coursers harnessed to a car.
5 With view to us, O Soma-drops, bestow his manifold desire
On him who yet hath given us naught.
6 Bring us our wish with this design, as a wright brings his new-wrought wheel:
Flow pure and shining with the stream.
7 These drops have cried with resonant voice: like swift steeds they have run the course,
And roused the good man's hymn to life.

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6 *Like a courser:* 'the bearer (of oblations)'.—Wilson.

7 *Chief:* Sâyaṇa explains *makhaḥ* by *dânam*, gift.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

5 This stanza is obscure, and Sâyaṇa's commentary is imperfect. It seems that the Soma-drops are prayed to enrich the institutor of the sacrifice who has not as yet rewarded the priests.

6 *As a wright brings his new-wrought wheel:* 'As a great man sets before him a commendable charioteer.'—Wilson.

7 *Run the course:* reached the *dronakalaśa*.

HYMN XXII. Soma Pavamâna.

THESE rapid Soma-streams have stirred themselves to motion like strong steeds,
Like cars, like armies hurried forth.

2 Swift as wide winds they lightly move, like rain-storms of Parjanya, like
The flickering flames of burning fire.

3 These Soma-juices, blent with curds, purified, skilled in sacred hymns,
Have gained by song their hearts' desire.

4 Immortal, cleansed, these drops, since first they flowed, have never wearied, fain
To reach the region and their paths.

5 Advancing they have travelled o'er the ridges of the earth and heaven,
And this the highest realm of all.

6 Over the heights have they attained the highest thread that is spun out,
And this which must be deemed most high.

7 Thou, Soma, holdest wealth in kine which thou hast seized from niggard churls:
Thou calledst forth the outspun thread.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

3 *By song: vipâ:* by knowledge, according to Sâyaṇa. "The St. Petersb. Dict. explains *vip* as the twigs (cf. *vepres)* which form the bottom of the funnel and support the filtering-cloth."—Prof. Cowell, in Wilson's Translation.

6 Or, Streams rushing down have filled the threads, most excellent, spread out beneath; that is, the threads of the straining-cloth. See Note in Wilson. According to Sâyaṇa 'the thread' is sacrifice; and 'this which must be deemed most high' may be, as Prof. Ludwig suggests, the place of sacrifice which is also to be held holy. Professor Wilson translates the second line :—'this rite is glorified thereby.'

7 *From niggard churls:* or from the Paṇis. *Thou calledst out the outspun thread:* 'thou hast called aloud at the outspread sacrifice.'—Wilson.

HYMN XXIII. Soma Pavamâna.

SWIFT Soma-drops have been effused in stream of meath, the gladdening drink,
For sacred lore of every kind.

2 Hither to newer resting-place the ancient living ones are come.
They made the Sun that he might shine.

3 O Pavamâna, bring to us the unsacrificing foeman's gear,
And give us food with progeny.

4 The living Somas being cleansed diffuse exhilarating drink,
Turned to the vat which drips with meath.

5 Soma flows on intelligent, possessing sap and mighty strength,
Brave hero who repels the curse.

6 For Indra, Soma! thou art cleansed, a feast-companion for the gods:
Indu, thou fain wilt win us strength.

7 When he had drunken draughts of this, Indra smote down resistless foes:
Yea, smote them, and shall smite them still.

HYMN XXIV. Soma Pavamâna.

HITHERWARD have the Somas streamed, the drops, while they are purified:
When blent, in waters they are rinsed.

2 The milk hath run to meet them like floods rushing down a precipice:
They come to Indra, being cleansed.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

2 *Newer resting-place:* a newly-prepared place of sacrifice. *The ancient living ones:* the Soma-drops.

3 *Gear: gayam:* house with all that it contains; goods and chattels.

The Ṛishi is Asita or Devala. The metre is Gâyatrî.

3 O Soma Pavamâna, thou art flowing to be Indra's drink:
The men have seized and lead thee forth.
4 Victorious, to be hailed with joy, O Soma, flow, delighting men,
To him who ruleth o'er mankind.
5 Thou, Indu, when, effused by stones, thou runnest to the filter, art
Ready for Indra's high decree.
6 Flow on, best Vṛitra-slayer; flow meet to be hailed with joyful lauds,
Pure, purifying, wonderful.
7 Pure, purifying is he called, the Soma of the meath effused,
Slayer of sinners, dear to gods.

HYMN XXV. Soma Pavamâna.

GREEN-HUED! as one who giveth strength flow on for gods to drink, a draught
For Vâyu and the Marut host.
2 O Pavamâna, sent by song, crying around thy dwelling-place,
Pass into Vâyu as Law bids.
3 The steer shines with the deities, dear sage in his appointed home,
Foe-slayer, most beloved by gods.
4 Pervading every form, he goes, desirable, while purified,
Thither where the immortals sit.

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4 *To him who ruleth o'er mankind:* to Indra.

5 *Ready for Indra's high decree:* Professor Wilson, following Sâyaṇa, translates: 'an ample portion for Indra's belly.' See Bergaigne, *La Religion Védique*, III. 210 ff., for the meaning of *dhâman* in the Ṛigveda.

The Ṛishi is Dṛilhachyuta, son of Agastya. The metre is Gâyatrî.

2 *Into Vâyu:* into the vessel appropriated to Vâyu.—Sâyaṇa.

5 To Indra Soma flows, the red, engendering song, exceeding wise,
The visitor of living men.
6 Flow, best exhilarator, sage, flow to the filter in a stream
To seat thee in the place of song.

HYMN XXVI. Soma Pavamâna.

The sages with the fingers' art have dressed and decked that vigorous steed
Upon the lap of Aditi.
2 The kine have called aloud to him exhaustless with a thousand streams,
To Indu who supporteth heaven.
3 Him, nourisher of many, sage, creative Pavamâna, they
Have sent, by wisdom, to the sky.
4 Him, dweller with Vivasvân, they with use of both arms have sent forth,
The lord of speech infallible.

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5 *The red: arushaḥ:* here explained by Sâyaṇa as = *arochamânaḥ*, shining or radiant. *The visitor of living men: âyushak:* the meaning of this adverb is uncertain. The St. Petersburg Lexicon explains it as, conjointly with men; with human co-operation. Professor Ludwig in his translation renders it by, der den lebenden besucht, who visits the living man; but in his Commentary suggests that it may mean, during the whole of life. 'Constantly.'—Wilson.

6 *Of song: arkasya: archanîyasyendrasya*, of the adorable Indra, according to Sâyaṇa. *Arka* has two meanings in the Ṛigveda (1), song or hymn of praise and (2) light or splendour. See Pischel, *Vedische Studien*, pp. 23-26.

The Ṛishi is Idhmavâha, son of Dṛiḷhachyuta. The metre is Gâyatrî.

1 *Aditi:* the earth.

2 *The kine:* who supply the milk that is mixed with the Soma-juice.

4 *Of both arms: bhurijoḥ:* according to Sâyaṇa = *bâhvoḥ*, the arms of the body. The St. Petersburg Lexicon explains the word as meaning a sort of vice or implement for holding wood while it is being cut.

5 Him, green, belovèd, many-eyed, the sisters with the pressing-stones
Send down to ridges of the sieve.
6 O Pavamâna, Indu, priests hurry thee on to Indra, thee
Who aidest song and cheerest him.

HYMN XXVII. Soma Pavamâna.

This sage, exalted by our lauds, flows to the purifying cloth,
Scattering foes as he is cleansed.
2 As giving power and winning light, for Indra and for Vâyu he
Is poured upon the filtering-cloth.
3 The men conduct him, Soma, steer, omniscient, and the head of heaven,
Effused into the vats of wood.
4 Longing for kine, longing for gold hath Indu Pavamâna lowed,
Still conqueror, never overcome.
5 This Pavamâna, gladdening draught, drops on the filtering-cloth, and then
Mounts up with Sûrya to the sky.
6 To Indra in the firmament this mighty tawny steer hath flowed,
This Indu, being purified.

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5 *Many-eyed:* 'far-beholding.'—Wilson. *The sisters:* the fingers of the officiating priest.

The Ṛishi is Nṛimedha, of the family of Angiras. The metre is Gâyatrî.

3 *Omniscient:* or, all-possessing. *Vats of wood: vaneshu:* according to Benfey, into the streams of water.

4 *Longing for kine:* who supply milk to mix with the Soma-juice. *Gold:* worn on the finger of the priest who presses out the juice. *Lowed:* made a noise in dropping.

HYMN XXVIII. Soma Pavamâna.

URGED by the men, this vigorous steed, lord of the mind, omniscient,
Runs to the woollen straining-cloth.

2 Within the filter hath he flowed, this Soma for the gods effused,
Entering all their essences.

3 He shines in beauty there, this god immortal in his dwelling-place,
Foe-slayer, dearest to the gods.

4 Directed by the sisters ten, bellowing on his way this steer
Runs onward to the wooden vats.

5 This Pavamâna, swift and strong, omniscient, gave splendour to
The Sun and all his forms of light.

6 This Soma, being purified, flows mighty and infallible,
Slayer of sinners, dear to gods.

HYMN XXIX. Soma Pavamâna.

FORWARD with mighty force have flowed the currents of this steer effused,
Of him who sets him by the gods.

2 The singers praise him with their song, and learned priests adorn the steed,
Brought forth as light that merits laud.

3 These things thou winnest lightly while purified, Soma, lord of wealth:
Fill full the sea that claims our praise.

The Ṛishi is Priyamedha, of the family of Angiras. The metre is Gâyatrî.

The Ṛishi is Nṛimedha, of the family of Angiras. The metre is Gâyatrî.

1 *Who sets him by the gods:* or, who decorates the gods. 'Who seeks to surpass the gods.'—Wilson.

3 *These things:* for which we pray. *The sea:* the Soma-vat or reservoir.

4 Winning all precious things at once, flow on, O Soma, with thy stream:
Drive to one place our enemies.

5 Preserve us from the godless, from ill-omened voice of one and all,
That so we may be freed from blame.

6 O Indu, as thou flowest on bring us the wealth of earth and heaven,
And splendid vigour, in thy stream.

HYMN XXX. Soma Pavamâna.

Streams of this potent one have flowed easily to the straining-cloth:
While he is cleansed he lifts his voice.

2 Indu, by pressers urged to speed, bellowing out while beautified,
Sends forth a very mighty sound.

3 Pour on us, Soma, with thy stream man-conquering might which many crave,
Accompanied with hero sons.

4 Hither hath Pavamâna flowed, Soma flowed hither in a stream,
To settle in the vats of wood.

5 To waters with the stones they drive thee tawny-hued, most rich in sweets,
O Indu, to be Indra's drink.

6 For Indra, for the thunderer press the Soma very rich in sweets,
Lovely, inspiriting, for strength.

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5 *Ill-omened voice: svanât*, explained by Sâyaṇa as = *śabdânnindârûpât*, sound or word in the form of blame; the raging fury of the demon or the godless man, according to Professor Grassmann.

The Ṛishi is Bindu, of the family of Angiras. The metre is Gâyatrî.

2 *A very mighty sound:* or, a sound which Indra loves.

HYMN XXXI Soma Pavamâna.

THE Soma-drops, benevolent, come forth as they are purified,
Bestowing wealth which all may see.

2 O Indu, high o'er heaven and earth be thou, increaser of our might:
The master of all strength be thou.

3 The winds are gracious in their love to thee, the rivers flow to thee:
Soma, they multiply thy power.

4 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering-place of strength.

5 For thee, brown-hued! the kine have poured imperishable oil and milk
Aloft on the sublimest height.

6 Friendship, O Indu, we desire with thee who bearest noble arms,
With thee, O lord of all that is.

HYMN XXXII. Soma Pavamâna.

THE rapture-shedding Soma-drops, effused in our assembly, have
Flowed forth to glorify our prince.

The Ṛishi is Râhûgaṇa Gotama. The metre is Gâyatrî.

1 *Wealth which all may see:* 'intellectual wealth.'—Wilson.

4 This stanza has occurred before. See I. 91. 16. *Be in the gathering place of strength:* be the central point and source of all power.

5 *The kine:* of the clouds, the waters. *Oil and milk:* sweet and fertilizing rain. Or the cows who supply milk for the libation may be intended, in which case 'the sublimest' would be the place of sacrifice.

The Ṛishi is Syâvâśva, of the family of Atri. The metre is Gâyatrî.

1 *Our prince:* the noble who institutes the sacrifice.

2 And Trita's maidens onward urge the tawny-coloured with the stones,
Indu for Indra, for his drink.

3 Now like a swan he maketh all the company sing each his hymn:
He, like a steed, is bathed in milk.

4 O Soma, viewing heaven and earth, thou runnest like a darting deer:
Set in the place of sacrifice.

5 The cows have sung with joy to him, even as a woman to her love:
He came as to a settled race.

6 Bestow illustrious fame on us, both on our liberal lords and me,
Glory, intelligence, and wealth.

HYMN XXXIII. Soma Pavamâna.

Like waves of waters, skilled in song the juices of the Soma speed
Onward, as buffaloes to woods.

2 With stream of sacrifice the brown bright drops have flowed with strength in store
Of kine into the wooden vats.

3 To Indra, Vâyu, Varuṇa, to Vishṇu, and the Maruts, flow
The drops of Soma-juice effused.

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2 *Trita's maidens:* the fingers of the priest. See IX. 38. 2.

3 *Like a swan:* as a sentinel *hansa* (wild-goose, or flamingo) at the approach of danger sounds a note of alarm which is answered by all the rest.—L.

4 *Darting:* Sâyaṇa ałes *taktaḥ* with 'thou,' Soma, and explains it by *gavyaiḥ payaddibhirmiṛitaḥ san*, being mixed with milk, curds, etc. Elsewhere Sâyaṇa explains it by 'swift.'

5 *As to a settled race:* as a horse is brought to run a race that has been arranged. 'As a hero hastens to the welcome contest.'—Wilson.

The Ṛishi is Trita. The metre is Gâyatrî.

4 Three several words are uttered: kine are lowing, cows who give their milk:
The tawny-hued goes bellowing on.

5 The young and sacred mothers of the holy rite have uttered praise:
They decorate the child of heaven.

6 From every side, O Soma, for our profit, pour thou forth four seas
Filled full of riches thousandfold.

HYMN XXXIV. Soma Pavamâna.

THE drop of Soma-juice effused flows onward with this stream impelled,
Rending strong places, with its might.

2 Poured forth, to Indra, Varuṇa, to Vâyu and the Marut host,
To Vishṇu, flows the Soma-juice.

3 With stones they press the Soma forth, the strong conducted by the strong:
They milk the liquor out with skill.

4 'Tis he whom Trita must adorn, 'tis he who shall make Indra glad:
The tawny one is decked with tints.

---

4 *Three several words:* according to Sâyaṇa, *trividhâ stutiḥ*, praise of three kinds, from the three Vedas. "The priests utter the three sacred texts."—Wilson.

5 *Mothers of the holy rite:* apparently, the cows who supply milk for libations.

The child of heaven: the Soma, which, according to a text quoted by Sâyaṇa, 'was in the third heaven from hence.'

6 *Four seas:* imaginary seas, to correspond with the four quarters of heaven.

The Ṛishi is Trita. The metre is Gâyatrî.

1 *Strong places:* the strong-holds of enemies.

5 Him do the sons of Pṛiṣni milk, the dwelling-place of sacrifice,
Oblation lovely and most dear.

6 To him in one united stream these songs flow on straightforward: he,
Loud-voiced, hath made the milch-kine low.

HYMN XXXV. Soma Pavamâna.

Pour forth on us abundant wealth, O Pavamâna, with thy stream,
Wherewith thou givest us the light.

2 O Indu, swayer of the sea, shaker of all things, flow thou on,
Bearer of wealth to us with might.

3 With thee for hero, valiant one! may we subdue our enemies:
Let what is precious flow to us.

4 Indu arouses strength, the sage who strives for victory, winning power,
Discovering holy works and means.

5 Mover of speech, we robe him with our songs as he is purified,
Soma, the guardian of the folk;

6 On whose way, lord of holy law, most rich, as he is purified,
The people all have set their hearts.

---

5 *The dwelling-place of sacrifice:* the Soma-plant contains within itself the chief element of sacrifice, and the preparation of the juice is only the development of its nature.—L.

The Ṛishi is Prabhûvasu, of the family of Aṅgiras. The metre is Gâyatrî.

2 *The sea:* the reservoir of Soma-juice.

4 *Discovering holy works and means:* 'acquainted with sacred rites and arms.'—Wilson.

6 *On whose way:* on whose statutes or decrees.

HYMN XXXVI. Soma Pavamâna.

FROM the two press-boards is the juice sent, like a car-horse, to the sieve :
The steed steps forward to the goal.

2 Thus, Soma, watchful, bearing well, cheering the gods, flow past the sieve,
Turned to the vat that drops with meath.

3 Excellent Pavamâna, make the lights shine brightly out for us :
Speed us to mental power and skill.

4 He, beautified by pious men, and coming from their hands adorned,
Flows through the fleecy straining-cloth.

5 May Soma pour all treasures of the heavens, the earth, the firmament
Upon the liberal worshipper.

6 Thou mountest to the height of heaven, O Soma, seeking steeds and kine,
And seeking heroes, lord of strength !

HYMN XXXVII. Soma Pavamâna.

SOMA, the steer, effused for draught, flows to the purifying sieve,
Slaying the fiends, loving the gods.

The Ṛishi is Prabhûvasu, of the family of Angiras. The metre is Gâyatrî.

1 *From the two press-boards:* two planks, between which the stalks of the Soma-plant, after they have been bruised by the pressing-stones, are thoroughly squeezed so that all the juice may be extracted. *To the goal: kârshman:* apparently, a line or furrow drawn across the end of the race-course. In I. 116. 17, Sâyaṇa explains *kârshman* as a piece of wood serving as a goal, but in this place he takes it to mean, 'the god-attracting battle-field called a sacrifice,' *devânâmâkarshaṇavati yajnâkhye sangrâme.* See Professor Cowell's Note in Wilson's Translation.

2 *The vat:* the *droṇakalaśa.*

The Ṛishi is Rahûgaṇa, of the family of Angiras. The metre is Gâyatrî.

1 *For draught: pîtaye:* 'for the drinking (of the gods).'—Wilson.

2 Far-sighted, tawny-coloured, he flows to the sieve, intelligent,
Bellowing, to his place of rest.
3 This vigorous Pavamâna runs forth to the luminous realm of heaven,
Fiend-slayer, through the fleecy sieve.
4 This Pavamâna up above Trita's high ridge hath made the Sun,
Together with the sisters, shine.
5 This Vṛitra-slaying steer, effused, Soma, room-giver, ne'er deceived,
Hath gone, as 'twere, to win the spoil.
6 Urged onward by the sage, the god speeds forward to the casks of wood,
Indu to Indra willingly.

HYMN XXXVIII. Soma Pavamâna.

This steer, this chariot, rushes through the woollen filter, as he goes
To war that wins a thousand spoils.
2 The dames of Trita with the stones onward impel this tawny one,
Indu to Indra for his drink.

---

2 *Intelligent:* or, endowed with strength.

4 *Trita's high ridge:* according to Sâyaṇa, 'the high place (of the sacrifice) of Trita' the Ṛishi. But probably the heavenly home of Trita, the celestial preparer of the Soma-juice for Indra, is intended.

The sisters: the Dawns.

6 *Willingly: maṁhanâ:* 'plenteously.'—Ludwig. 'In his might.'—Cowell.

The Ṛishi is Rahûgaṇa, of the family of Angiras. The metre is Gâyatrî.

1 *To war that wins a thousand spoils:* more literally, to thousandfold booty, or deed of might.

2 *The dames of Trita:* as Trita is the celestial purifier of the Soma, the fingers of the earthly purifiers are called his dames, or his maidens as in IX. 32. 2.

3 Him, here, the gold-decked skilful ten adorn with care, who make him bright
And beauteous for the gladdening draught.
4 He like a falcon settles down amid the families of men,
Speeding like lover to his love.
5 This young exhilarating juice looks downward from its place in heaven,
This Soma-drop that pierced the sieve.
6 Poured for the draught, this tawny juice flows forth, intelligent, crying out,
Unto the well-belovèd place.

HYMN XXXIX. Soma Pavamâna.

Flow on, O thou of lofty thought, flow swift in thy belovèd form,
Saying, I go where dwell the gods.
2 Preparing what is unprepared, and bringing store of food to man,
Make thou the rain descend from heaven.
3 With might, bestowing power, the juice enters the purifying sieve,
Far-seeing, sending forth its light.
4 This is it which in rapid course hath with the river's wave flowed down
From heaven upon the straining-cloth.

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3 *The gold-decked skilful ten:* the fingers wearing gold-rings. *Haritaḥ*, is explained by Sâyaṇa as 'grasping;' by Professor Grassmann as 'mares;' and by Professor Wilson as 'fingers.'

5 *From its place in heaven:* or *divaḥ* may be the genitive case, taken with *śiśuḥ*, the child of heaven, as in IX. 33. 5.

6 *The well-belovèd place:* the *droṇakalaśa* or vat in which it rests.

The Ṛishi is Bṛihanmati of the family of Angiras. The metre is Gâyatri.

2 *Preparing what is unprepared:* 'consecrating the unconsecrated worshipper or place,' is Sâyaṇa's explanation.

5 Inviting him from far away, and even from near at hand, the juice
For Indra is poured forth as meath.

6 In union they have sung the hymn: with stones they urge the tawny one.
Sit in the place of sacrifice.

HYMN XL. Soma Pavamâna.

The very active hath assailed, while purified, all enemies:
They deck the sage with holy songs.

2 The red hath mounted to his place; to Indra goes the mighty juice:
He settles in his firm abode.

3 O Indu, Soma, send us now great opulence from every side,
Pour on us treasures thousandfold.

4 O Soma Pavamâna, bring, Indu, all splendours hitherward:
Find for us food in boundless store.

5 As thou art cleansed, bring hero strength and riches to thy worshipper,
And prosper thou the singer's hymns.

6 O Indu, Soma, being cleansed, bring hither riches doubly-piled,
Wealth, mighty Indu, meet for lauds.

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6 *Sit:* O gods.—Sâyaṇa.

The Ṛishi is Bṛihanmati, of the family of Angiras. The metre is Gâyatrî.

2 *The red:* Soma. *His place:* the *droṇakalaśa*, or reservoir. *His firm abode:* heaven.

6 *Doubly-piled: dvibarhasam:* according to Sâyaṇa, 'from both worlds, heaven and earth.

HYMN XLI. Soma Pavamâna.

ACTIVE and bright have they come forth, impetuous in speed like bulls,
Driving the black skin far away.

2 Quelling the riteless Dasyu, may we think upon the bridge of bliss,
Leaving the bridge of woe behind.

3 The mighty Pavamâna's roar is heard as 'twere the rush of rain:
Lightnings are flashing to the sky.

4 Pour out on us abundant food, when thou art pressed, O Indu, wealth
In kine and gold and steeds and strength.

5 Flow on thy way, most active, thou: fill full the mighty heavens and earth,
As Dawn, as Sûrya with his beams.

6 On every side, O Soma, flow round us with thy protecting stream,
As Rasâ flows around the world.

HYMN XLII. Soma Pavamâna.

ENGENDERING the Sun in floods, engendering heaven's lights, green-hued,
Robed in the waters and the milk,

2 According to primeval plan this Soma, with his stream, effused
Flows purely on, a god for gods.

3 For him victorious, waxen great, the juices with a thousand powers
Are purified for winning spoil.

The Ṛishi is Medhyâtithi, of the family of Kaṇva. The metre is Gâyatrî.

1 *They:* the Soma-juices. *The black skin:* meaning, apparently, both the black pall or covering of night and the Râkshasas or dark-skinned Dasyus or hostile aborigines.

6 *Rasâ:* a mythical stream that flows round the atmosphere and the earth. See V. 41. 15, and X. 108. 1.

The Ṛishi is Medhyâtithi, of the family of Kaṇva. The metre is Gâyatrî.

1 *In floods:* in the waters on high; in the firmament.

4 Shedding the ancient fluid he is poured into the cleansing sieve:
Roaring, he hath produced the gods.

5 Soma, while purifying, sends hither all things to be desired,
He sends the gods who strengthen Law.

6 Soma, effused, pour on us wealth in kine, in heroes, steeds, and strength,
Send us abundant store of food.

HYMN XLIII. Soma Pavamâna.

We will enrobe with sacred song the lovely one who, as a steed,
Is decked with milk for rapturous joy.

2 All songs of ours desiring grace adorn him in the ancient way,
Indu for Indra, for his drink.

3 Soma flows on when purified, belovèd and adorned with songs,
Songs of the sage Medhyâtithi.

4 O Soma Pavamâna, find exceeding glorious wealth for us,
Wealth, Indu, fraught with boundless might.

5 Like courser racing to the prize Indu, the lover of the gods,
Roars, as he passes, in the sieve.

6 Flow on thy way to win us strength, to speed the sage who praises thee:
Soma, bestow heroic power.

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4 *He hath produced the gods: yatra somo 'bhishûyate tatra devâ niyataṁ prâdurbhavanti;* where Soma is effused, there the gods constantly appear.—Sâyaṇa.

The Ṛishi is Medhyâtithi. The metre is Gâyatrî.

1 *As a steed:* is bathed in water. *For rapturous joy:* 'for the exhilaration (of the gods).'—Wilson.

5 *Racing to the prize: vâjasṛit:* 'rushing into battle.'—Wilson.

6 *Heroic power:* 'excellent male offspring.'—Wilson.

HYMN XLIV. Soma Pavamâna.

INDU, to us for this great rite, bearing as 'twere thy wave to gods,
Unwearied, thou art flowing forth.

2 Pleased with the hymn, impelled by prayer, Soma is hurried far away,
The seer in the sage's stream.

3 Watchful among the gods, this juice advances to the cleansing sieve:
Soma, most active, travels on.

4 Flow onward, seeking strength for us, embellishing the sacrifice:
The priest with trimmed grass calleth thee.

5 May Soma, ever bringing power to Bhaga and to Vâyu, sage
And hero, lead us to the gods.

6 So, to increase our wealth to-day, inspirer, best of furtherers,
Win for us strength and high renown.

HYMN XLV. Soma Pavamâna.

FLOW, thou who viewest men, to give delight, to entertain the gods,
Indu, to Indra for his drink.

The Ṛishi is Ayâsya, of the family of Angiras. The metre is Gâyatrî.

1 *For this great rite:* 'to give us abundant wealth.'—Wilson. According to the St. Petersburg Lexicon, the meaning of *tane* is 'for duration or continuance,' i. e. that we may have a succession of children and descendants. *Unwearied: ayâsyaḥ:* according to Sâyaṇa, this is the name of the Ṛishi: 'Ayâsya (goeth) towards the gods (in sacrifice).'—Wilson.

The Ṛishi is Ayâsya, of the family of Angiras. The metre is Gâyatrî.

2 Stream to thine embassy for us: thou hastenest, for Indra, to
The gods, O better than our friends.
3 We balm thee, red of hue, with milk to fit thee for the rapturous joy:
Unbar for us the doors of wealth.
4 He through the sieve hath passed, as comes a courser to the pole, to run:
Indu belongs unto the gods.
5 All friends have lauded him as he sports in the wood, beyond the fleece:
Singers have chanted Indu's praise.
6 Flow, Indu, with that stream wherein steeped thou announcest to the man
Who worships thee heroic strength.

HYMN XLVI. Soma Pavamâna.

Like able coursers they have been sent forth to be the feast of gods,
Flowing and strengthening the clouds.

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2 *Thou hastenest:* Sâyana gives a different explanation of this part of the stanza: 'thou (who) art drunk for Indra, (pour) on the gods wealth for (us their) friends.'—Wilson. I have adopted Professor Ludwig's interpretation.

3 *We balm thee, red of hue:* or, Yea, we adorn thee, red. *For the rapturous joy: madâya:* 'for the purpose of exhilaration.'—Wilson.

4 *To the pole:* the meaning of *dhuram* here is not clear, and the comparison is not obvious. 'As a horse in going passes the shaft (of the chariot).'—Wilson. 'As a horse (presses) through the yoke.'—Grassman. Professor Ludwig suggests 'hedge' or 'barrier' as the probable meaning of the word in this place.

5 *In the wood, beyond the fleece:* when he has passed through the woollen strainer and fallen into the wooden trough or vat. *Singers: nâvâḥ:* shouts of joy, according to the St. Petersburg Lexicon.

The Ṛishi is Ayâsya, of the family of Angiras. The metre is Gâyatrî.

1 *They have been sent forth: asṛigran,* effusi sunt, is applicable both to the effused Soma-drops and to horses loosed or started for a race. *Strengthening the clouds:* or, produced upon the hills.

2 To Vâyu flow the Soma-streams, the drops of juice made beautiful
Like a bride dowered by her sire.
3 Poured on the pressing-planks, these drops of juice, the Somas rich in food,
Give strength to Indra with their work.
4 Deft-handed men, run hither, seize the brilliant juices blent with meal,
And cook with milk the gladdening draught.
5 Thus, Soma, conqueror of wealth! flow, finding furtherance for us,
Giver of ample opulence.
6 This Pavamâna, meet to be adorned, the fingers ten adorn,
The draught that shall make Indra glad.

HYMN XLVII. Soma Pavamâna.

GREAT as he was, Soma hath gained strength by this high solemnity:
Joyous he riseth like a bull.
2 His task is done: his crushings of the Dasyus are made manifest:
He sternly reckoneth their debts.
3 Soon as his song of praise is born, the Soma, Indra's juice, becomes
A thousand-winning thunderbolt.

---

2 *Dowered by her sire:* meaning, perhaps, possessed of property inherited from her father.

4 *Deft-handed: suhastyaḥ* cannot be satisfactorily accounted for. *Suhastyâ*, a dual, may have been the original reading. See Ludwig's Commentary, Vol. V. pp. 347, 348.

The Ṛishi is Kavi, of the family of Bhṛigu. The metre is Gâyatrî.

1 *Riseth:* or, roareth. *Śabdam karoti:*—Sâyaṇa.

2 *He sternly reckoneth their debts:* 'resolute he acquits the debts (of the worshipper).'—Wilson.

3 *A thousand-winning thunderbolt:* all-powerful to slay the wicked and to reward worshippers.

4 Seer, sustainer, he himself desireth riches for the sage
When he embellisheth his songs.
5 Fain would they both win riches as in races of the steeds. In war
Thou art upon the conquerors' side.

HYMN XLVIII. Soma Pavamâna.

With sacrifice we seek to thee kind cherisher of manly might
In mansions of the lofty heavens;
2 Gladdening, crusher of the bold, ruling with very mighty sway,
Destroyer of a hundred forts.
3 Hence, sapient one! the falcon, strong of wing, unwearied, brought thee down,
Lord over riches, from the sky.
4 That each may see the light, the bird brought us the guard of Law, the friend
Of all, the speeder through the air.
5 And now, sent forth, it hath attained to mighty power and majesty,
Most active, ready to assist.

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4 *Sustainer:* I follow Professor Ludwig in taking *vidhartari* as a nominative singular. But see Professor Cowell's Note in Wilson's Translation.

5 *They both:* Soma and the sage or singer.—L. Sâyana interprets the stanza differently:—'Thou desirest to give wealth to those who conquer in combat as (men offer fodder) to horses in battle.'—Wilson.

The Ṛishi is Kavi, of the family of Bhṛigu. The metre is Gâyatri.

1 *Kind cherisher of manly might:* 'auspicious bearing wealth.'—Wilson.

2 *Forts:* cloud-castles of the demons of the air, or strong-holds of the hostile aborigines.

3 *The falcon:* see Vols. I. and II., Index, under *Hawk*, and *Falcon*.

4 *The friend of all:* or, the common possession. *The speeder through the air: rajasturam:* 'the showerer of water.'—Wilson.

HYMN XLIX. Soma Pavamâna.

POUR down the rain upon us, pour a wave of waters from the sky,
And plenteous store of wholesome food.

2 Flow onward with that stream of thine, whereby the cows have come to us,
The kine of strangers to our home.

3 Chief friend of gods in sacred rites, pour on us fatness with thy stream,
Pour down on us a flood of rain.

4 To give us vigour, with thy stream run through the fleecy straining-cloth:
For verily the gods will hear.

5 Onward hath Pavamâna flowed and beaten off the Râkshasas,
Flashing out splendour as of old.

HYMN L. Soma Pavamâna.

LOUD as a river's roaring wave thy powers have lifted up themselves:
Urge on thine arrow's sharpened point.

The Ṛishi is Kavi, of the family of Bhṛigu. The metre is Gâyatrî.

4 *The gods will hear:* the sound that thou makest in flowing.—Sâyaṇa.

5 *Flashing out splendour as of old:* or, Making lights shine as erst they shone.

The Ṛishi is Uchathya, of the family of Angiras. The metre is Gâyatrî.

1 *Urge on thine arrow's sharpened point: vâṇasya chodayâ pavim:* apparently a bold metaphorical expression for, make a noise like that of a discharged arrow. 'Emit thy sound like that of a (rushing) arrow.'—Wilson. Or *vâṇasya* may mean of (thy) reed, pipe, flute, or other musical instrument, and Sâyaṇa explains *pavim* by *śabdam*. Benfey accordingly (Sâmaveda, II. 5. 1. 5. 1.) renders the passage: Erhebe deiner Flöte Schall, Lift up the music of thy flute.

2 At thine effusion upward rise three voices full of joy, when thou
Flowest upon the fleecy ridge.
3 On to the fleece they urge with stones the tawny well-belovèd one,
Even Pavamâna, dropping meath.
4 Flow with thy current to the sieve, O sage most powerful to cheer,
To seat thee in the place of song.
5 Flow, most exhilarating! flow anointed with the milk for balm,
Indu, for Indra, for his drink.

HYMN LI. Soma Pavamâna.

ADHVARYU, on the filter pour the Soma-juice expressed with stones,
And make it pure for Indra's drink.
2 Pour out for Indra, thunder-armed, the milk of heaven, the Soma's juice,
Most excellent, most rich in sweets.
3 These gods and all the Marut host, Indu! enjoy this juice of thine,
This Pavamâna's flowing meath.
4 For, Soma, thou hast been effused, strengthening for the wild carouse,
O steer, the singer, for our help.
5 Flow with thy stream, far-sighted one, effused, into the cleansing sieve:
Flow on to give us strength and fame.

---

2 *Three voices full of joy:* or, three several joyful words. See IX. 33. 4. *The fleecy ridge:* 'the summit of the fleece.'—Wilson.

4 *In the place of song:* see IX. 25. 6. 'On Indra's lap.'—Wilson.

The Rishi is Uchathya, of the family of Angiras. The metre is Gâyatrî.

4 *For the wild carouse:* 'for speedy exhilaration.'—Wilson.

HYMN LII. Soma Pavamâna.

WEALTH-WINNER, dwelling in the sky, bringing us vigour with the juice,
Flow to the filter when effused.

2 So, in thine ancient ways, may he, belovèd, with a thousand streams
Run o'er the fleecy straining-cloth.

3 Him who is like a caldron shake: O Indu, shake thy gift to us.
Shake it, armed warrior! with thine arms.

4 Indu, invoked with many a prayer, bring down the vigour of these men,
Of him who threatens us with war.

5 Indu, wealth-giver, with thine help pour out for us a hundred, yea,
A thousand of thy pure bright streams.

HYMN LIII. Soma Pavamâna.

O THOU with stones for arms, thy powers, crushing the fiends, have raised themselves:
Chase thou the hosts that compass us.

The Rishi is Uchathya, of the family of Angiras. The metre is Gâyatrî.

2 *May he:* the juice, regarded as distinct from Soma who is addressed.

3 *Him who is like a caldron:* beat or bruise the Soma that is full of juice as a caldron is of water. *With thine arms:* or, with the blows (of the pressing-stones) The meaning of the second and third 'shake' seems to be 'send rapidly.' '(Soma), send (us) him who is like a pot; Indu, send us now wealth; swift-flowing (Soma), send it with blows (of the stones).'—Wilson. Professor Grassmann says that by 'him who is like a caldron' the wealthy enemy is intended, whose possessions are to be poured out upon the pious worshipper.

The Rishi is Avatsâra, of the family of Kasyapa. The metre is Gâyatrî.

1 *With stones for arms: adrivaḥ:* generally an appellative of Indra, the slinger or caster of the stone or thunderbolt; here, according to Sâyaṇa, = *grâvavan soma*, O Soma, possessor of, that is, expressed by, the stones.

2 Thou conquerest thus with might when car meets car, and when the prize is staked:
With fearless heart will I sing praise.
3 No one with evil thought assails this Pavamâna's holy laws:
Crush him who fain would fight with thee.
4 For Indra to the streams they drive the tawny rapture-dropping steed,
Indu the bringer of delight.

HYMN LIV. Soma Pavamâna.

After his ancient splendour, they, the bold, have drawn the bright milk from
The sage who wins a thousand gifts.
2 In aspect he is like the Sun; he runneth forward to the lakes:
Seven currents flowing to the sky.
3 He, while they purify him, stands high over all things that exist—
Soma, a god as Sûrya is.
4 Thou, Indu, being purified, pourest on us, as Indra's friend,
Strength from the kine to feast the gods.

---

2 *When car meets car:* in battle. *When the prize is staked:* in the chariot-race; or the reference may be also to battle.

4 *To the streams:* the *vasatîvarî* waters.

The Ṛishi is Avatsâra, of the family of Kaśyapa. The metre is Gâyatrî.

1 *They, the bold:* the Soma-pressers. *The sage:* or ṛishi; the Soma-plant.

2 *The lakes:* according to Sâyaṇa, thirty *ukthapâtras*, vessels or libations offered during the recitation of an *uktha*. *Seven currents flowing to the sky:* corresponding to the seven earthly rivers. 'He unites with the seven down-descending rivers of heaven.'—Wilson.

4 *Strength:* strengthening food. *From the kine:* consisting of milk, curds, etc.

HYMN LV. Soma Pavamâna.

POUR on us with thy juice all kinds of corn, each sort of nourishment,
And, Soma, all felicities.

2 As thine, O Indu, is the praise, and thine what springeth from the juice,
Seat thee on the dear sacred grass.

3 And, finding for us kine and steeds, O Soma, with thy juice flow on
Through days that fly most rapidly.

4 As one who conquers, ne'er subdued, attacks and slays the enemy,
Thus, vanquisher of thousands! flow.

HYMN LVI. Soma Pavamâna.

SWIFT to the purifying sieve flows Soma as exalted Law,
Slaying the fiends, loving the gods.

2 When Soma pours the strengthening food a hundred ever-active streams
To Indra's friendship win their way.

3 Ten dames have sung to welcome thee, even as a maiden greets her love:
O Soma, thou art decked to win.

4 Flow hitherward, O Indu, sweet to Indra and to Vishṇu: guard
The men, the singers, from distress.

The Ṛishi is Avatsâra, of the family of Kaśyapa. The metre is Gâyatrî.

4 *Vanquisher of thousands:* or, thou who winnest thousands, i. e. countless spoils or treasures.

The Ṛishi is Avatsâra, of the family of Kaśyapa. The metre is Gâyatrî.

3 *Ten dames:* the fingers, whose sound is heard in the operation of pressing the Soma-juice.

HYMN LVII. Soma Pavamâna.

THY streams that never fail or waste flow forth like showers of rain from heaven,
To bring a thousand stores of strength.

2 He flows beholding on his way all well-belovèd sacred lore,
Green-tinted, brandishing his arms.

3 He, when the people deck him like a docile king of elephants,
Sits as a falcon in the wood.

4 So bring thou hitherward to us, Indu, while thou art purified,
All treasures both of heaven and earth.

HYMN LVIII. Soma Pavamâna.

SWIFT runs this giver of delight, even the stream of flowing juice:
Swift runs this giver of delight.

2 The Morning knows all precious things, the goddess knows her grace to man:
Swift runs this giver of delight.

The Rishi is Avatsâra, of the family of Kaśyapa. The metre is Gâyatrî.

3 *Like a docile king of elephants:* Professor Roth, in the St. Petersburg Lexicon, suggests *ibhe* for *ibhaḥ*, 'like a pious king among his retinue;' but no alteration is necessary, *ibhaḥ* and *râjâ* being taken together in the sense of elephant-king or stately and noble elephant. See *Vedische Studien*, p. XV. *Sits as a falcon in the wood;* in the wood, as referring to the Soma, meaning the wooden trough or vat. 'Sits on the waters like a hawk.—Wilson.

The Rishi is Avatsâra, of the family of Kaśyapa. The metre is Gâyatrî.

1 *Swift: tarat:* 'rescuing (his worshippers from sin).'—Wilson.

3 We have accepted thousands from Dhvasra's and Purushanti's hands:
Swift runs this giver of delight.
4 From whom we have accepted thus thousands and three times ten besides:
Swift runs this giver of delight.

HYMN LIX.

Soma Pavamâna.

FLOW onward, Soma, winning kine, and steeds, and all that gives delight:
Bring hither wealth with progeny.
2 Flow onward from the waters, flow, inviolable, from the plants:
Flow onward from the pressing-boards.
3 Soma, as Pavamâna, pass over all trouble and distress:
Sit on the sacred grass, a sage.
4 O Pavamâna, find the light; great wast thou even at thy birth:
O Indu, thou art over all.

---

3 *Dhvasra* and *Purushanti* were "two kings who conferred great wealth on *Taranta* and *Purumîḷha*, two ṛishis of the family of *Vidadaśiva*. See p. XXXIII of Max-Müller's Ṛig-veda, Vol. V." Professor Cowell's Note in Wilson's Translation.

4 *Thus thousands and three times ten:* Sâyaṇa, taking *tanâ* (thus, in this manner) to mean 'garments,' mistaking *triṅśatam*, thirty, for *triṣatam*, three hundred, and neglecting the *cha* (and), interprets 'three hundred thousand garments.' 'Thirty robes and thousands.'—E. B. Cowell. Professor Grassmann places this hymn in his Appendix as a composition of fragments and out of place where it stands in the text.

The Ṛishi is Avatsâra, of the family of Kaśyapa. The metre is Gâyatrî.

2 *The waters:* the *vasatîvarî* waters. *The pressing-boards: dhishaṇâbhyaḥ:* according to Sâyaṇa, *grâvâbhyaḥ*, the pressing-stones.

4 *Find the light: svaḥ vidaḥ:* 'grant all boons.'—Wilson. *Thou art over all:* 'thou overcomest in might all enemies.'—Sâyaṇa.

HYMN LX. Soma Pavamâna.

SING forth and laud with sacred song most active Pavamâna, laud
Indu who sees with thousand eyes.

2 Thee who hast thousand eyes to see, bearer of thousand burthens, they
Have filtered through the fleecy cloth.

3 He, Pavamâna, hath streamed through the fleece: he runs into the jars,
Finding his way to Indra's heart.

4 That Indra may be bounteous, flow, most active Soma, happily:
Bring genial seed with progeny.

The Ṛishi is Avatsâra, of the family of Kaṣyapa. The metre is Gâyatrî.

1 *With sacred song: gâyatreṇa:* 'with a *Gâyatrî* hymn.'—Wilson.

2 *Bearer of thousand burthens:* or, bringer of thousand bounties.

4 *Happily:* or, for our weal.

INDEX OF HYMNS.

BOOK VII.

Hymn.	*Ṛishi.*	*Deity.*	*Metre.*
1	Vasishṭha Maitrâvaruṇi.	Agni.	Virâj. 19-25 Trishṭup.
2	The same	Âprîs	Trishṭup.
3	.....	Agni.	The same.
4	.....	Agni.	.....
5	.....	Vaiśvânara Agni.	.....
6	.....	The same.	.....
7	.....	Agni.	.....
8	.....	The same.	.....
9	.....	.....	.....
10	.....	.....	.....
11	.....	.....	.....
12	.....	.....	.....
13	.....	Vaiśvânara Agni.	.....
14	.....	Agni.	1 Bṛihatî. 2, 3 Trishṭup.
15	.....	The same.	Gâyatrî.
16	.....	.....	Bṛihatî and Satobṛihatî alternately.
17	.....	.....	Dvipadâ Trishṭup.
18	.....	Indra. Munificence of Sudâs (22-25).	Trishṭup.
19	.....	Indra.	.....
20	.....	The same.	.....
21	.....	.....	.....
22	.....	.....	Virâj. 9 Trishṭup.
23	.....	.....	Trishṭup.
24	.....	.....	.....
25	.....	.....	.....
26	.....	.....	.....
27	.....	.....	.....
28	.....	.....	.....
29	.....	.....	.....

Hymn.	Rishi.	Deity.	Metre.
30	Vasishṭha.	Indra.	Trishṭup.
31	.....	.....	Gâyatrî. 10-12 Virâj.
32	Vasishṭha. Śakti Vâsishṭha.	.....	Bṛihatî and Satobṛihatî alternately. 3 Dvipadâ Virâj.
33	Vasishṭha. His sons (10-14).	Vasishṭha's sons. Vasishṭha (10-14).	Trishṭup.
34	Vasishṭha.	Viśvedevas. Ahi. Ahirbudhnya.	Dvipadâ. 22-25 Trishṭup.
35	The same.	Viśvedevas.	Trishṭup.
36	.....	The same.	.....
37	.....	.....	.....
38	.....	Savitar. Savitar or Bhaga. Vâjins (7-8).	.....
39	.....	Viśvedevas.	.....
40	.....	The same.	.....
41	.....	Various (1). Bhaga. Ushas.	Trishṭup. 1 Jagatî.
42	.....	Viśvedevas.	Trishṭup.
43	.....	The same.	.....
44	.....	Various (1). Dadhikrâs.	Trishṭup. 1 Jagatî.
45	.....	Savitar.	Trishṭup.
46	.....	Rudra.	Jagatî. 4 Trishṭup.
47	.....	Waters.	Trishṭup.
48	.....	Ṛibhus. Ṛibhus or Viśvedevas.	.....
49	.....	Waters.	.....
50	.....	Mitra and Varuṇa. Agni. Viśvedevas. Praise of Rivers.	Jagatî. 4 Atijagatî or Śakvarî.
51	.....	Âdityas.	Trishṭup.
52	.....	The same.	.....
53	.....	Heaven and Earth.	.....
54	.....	Vâstoshpati.	.....
55	.....	Vâstoshpati. Indra.	1 Gâyatrî. 2-4 Uparishṭâdbṛihatî. 5 8 Anushṭup.
56	.....	Maruts.	1-11 Dvipadâ Virâj. 12-25 Trishṭup.

Hymn.	Rishi.	Deity.	Metre.
57	.....	The same.	Trishṭup.
58	.....	.....	.....
59	.....	Maruts. Rudra (12).	1, 3, 5 Bṛihatî. 2, 4, 6 Satobṛihatî. 7, 8 Trishṭup. 9-11 Gâyatrî. 12 Anushṭup.
60	.....	Sûrya. Mitra and Varuṇa	Trishṭup.
61	.....	Mitra and Varuṇa.	.. ..
62	.....	Sûrya. Mitra and Varuṇa.	.....
63	.....	Sûrya. Mitra and Varuṇa.	.....
64	Vasishṭha.	Mitra and Varuṇa.	Trishṭup.
65	The same.	The same.	....
66	.....	Mitra and Varuṇa, Âdityas. Sûrya.	Gâyatrî. 10-15 Bṛihatî and Satobṛihatî alternately. 16 Pura-ushṇih.
67	.....	Aśvins.	Trishṭup.
68	.....	The same.	Virâj. 8, 9 Trishṭup.
69	.....	.....	Trishṭup.
70	.....	.....	.....
71	.....	.....	.....
72	.. ..	.....	.....
73	.....	.....	.....
74	.....	.....	Bṛihatî and Satobṛihatî alternately.
75	.....	Ushas or Dawn.	Trishṭup.
76	.....	.....	.....
77	.....	.....	.....
78	.....	.....	.....
79	.....	.....	.....
80	.....	.. ..	.....
81	.....	.....	Bṛihatî and Satobṛihatî alternately.
82	.....	Indra and Varuṇa.	Jagatî.
83	.....	The same.	.....
84	.. ..	.....	Trishṭup.
85	.....	.....	.....

Hymn.	Rishi.	Deity.	Metre.
86	.....	Varuṇa.	.....
87	.....	The same.	.....
88	.....	.....	.....
89	.....	.....	Gâyatrî. 5 Jagatî.
90	... .	Vâyu. Indra and Vâyu.	Trishṭup.
91	.....	The same.	.....
92	.....	The same.	.....
93	.....	Indra and Agni.	... .
94	.....	The same.	Gâyatrî. 12 Anushṭup.
95	... .	Sarasvatî. Sarasvân.	Trishṭup.
96	.....	The same.	1 Bṛihatî. 2 Satobṛihatî. 3 Prastârapankti. 4-6 Gâyatrî.
97	Vasishṭha.	Indra. Bṛihaspati. Indra and Brahmaṇaspati. Indra and Bṛihaspati.	Trishṭup.
98	.....	Indra. Indra and Bṛihaspati.	....
99	.....	Vishṇu. Indra and Vishṇu.	.....
100	....	Vishṇu.	.....
101	.....	Parjanya.	.....
102	.....	The same.	1, 3 Gâyatrî. 2 Pâdanichṛit.
103	....	Frogs.	Trishṭup. 1 Anushṭup.
104	.....	Indra and Soma. Indra. Soma. Agni. The gods. Press-stones. Maruts. Vasishṭha's Prayer. Earth and Firmament.	Trishṭup. 1-6, 18, 21, 23 Jagatî. 7 Jagatî or Trishṭup. 25 Anushṭup.

BOOK VIII.

1	Pragâtha Kâṇva (1,2), Medhâtithi & Medhyâtithi (3-29), Âsanga (30-33), Sasvatî (34).	Indra. Âsanga's Munificence. Âsanga.	Bṛihatî. 2, 4 Satobṛihatî. 33, 34 Trishṭup.

Hymn.	Ṛishi.	Deity.	Metre.
2	Medhâtithi and Priyamedha. Medhâtithi (41-42).	Indra. Vibhindu's Munificence.	Gâyatrî. 28 Anushṭup.
3	Medhyâtithi.	Indra. Pâkasthâman's Munificence.	Bṛihatî and Satobṛihatî alternately. 21 Anushṭup. 22, 23 Gâyatrî. 24 Bṛihatî.
4	Devâtithi.	Indra. Indra or Pûshan. Kurunga's Munificence.	Bṛihatî and Satobṛihatî alternately. 21 Puraushṇiḥ.
5	Brahmâtithi.	Aśvins. Kaśu's Munificence.	Gâyatrî. 37, 38 Bṛihatî. 35 Anushṭup. Gâyatrî.
6	Vatsa.	Indra. Tirindira's Munificence.	Gâyatrî.
7	Punarvatsa.	Maruts.	Gâyatrî.
8	Sadhvansa.	Aśvins.	Anushṭup.
9	Śaśakarṇa.	The same.	1, 4, 6, 14, 15 Bṛihatî. 2, 3, 20, 21 Gâyatrî. 5 Kakup. 7, 9, 13, 16-19 Anushṭup. 10 Trishṭup. 11 Virâj. 12 Jagati.
10	Pragâtha.	.....	1, 5 Bṛihatî. 2. Madhyejyotis. 3 Anushṭup. 4 Âstârapankti. 6 Satobṛihatî.
11	Vatsa.	Agni.	Gâyatî. 1 Pratishṭhâ. 2 Vardhamânâ. 10 Trishṭup.
12	Parvata.	Indra.	Ushṇiḥ.
13	Nârada.	The same.	.....
14	Goshûktin and Aśvasûktin.	... .	Gâyatrî.
15	The same.	.....	Ushṇiḥ.
16	Irimbiṭhi.	.....	Gâyatrî.
17	The same.	.....	Gâyatrî. 14 Bṛihatî. 15 Satobṛihatî.
18	.....	Âdityas. Aśvins. Agni. Sûrya, Vâta or Wind.	Ushṇiḥ.

Hymn.	Rishi.	Deity.	Metre.
19	Sobhari.	Agni. Âdityas. Trasadasyu's Munificence.	1-26, 28-33 Kakup and Satobṛihatî alternately. 27 Dvipadâ Virâj. 34 Ushṇiḥ. 35 Satobṛihatî. 36 Kakup. 37 Pankti.
20	The same.	Maruts.	Kakup and Satobṛihatî alternately.
21	.....	Indra. Chitra's Munificence.	.....
22	....	Aṣvins.	1-7 Bṛihatî and Satobṛihatî alternately. 8 Anushṭup. 9, 10, 13-18 Kakup and Satobṛihatî alternately. 11 Kakup. 12 Madhyejyotis.
23	Viṣvamanâs.	Agni.	Ushṇiḥ.
24	The same.	Indra. A Prince's Munificence.	Ushṇiḥ. 30 Anushṭup.
25	... .	Mitra and Varuṇa. Viṣvedevas.	Ushṇiḥ. 23 Ushṇiggarbhâ.
26	.....	Aṣvins. Vâyu.	Ushṇiḥ 16, 19, 21, 25 Gâyatrî. 20 Anushṭup.
27	Manu Vaivasvata.	Viṣvedevas.	Bṛihatî and Satobṛihatî alternately.
28	Manu Vaivasvata.	The same.	Gâyatrî. 4 Pura-ushṇiḥ.
29	Manu, or Kaṣyapa.	Viṣvedevas.	Dvipadâ Virâj.
30	Manu.	The same.	1 Gâyatrî. 2 Pura-ushṇiḥ. 3 Bṛihatî. 4 Anushṭup.
31	.....	The Yajamâna and his wife. Their Benediction.	Gâyatrî. 9, 14 Anushṭup. 10 Pâdanichṛit. 15-18 Pankti.
32	Medhâtithi.	Indra.	Gâyatrî.
33	Medhyâtithi.	The same.	Bṛihatî. 16-18 Gâyatrî. 19 Anushṭup.
34	Nîpâtithi. The 1000 Vasurochishas.	.....	Anushṭup. 16-18 Gâyatrî.
35	Syâvâṣva.	Aṣvins	Uparishṭâjjyotis. 22-24 Pankti. 23 Mahâbṛihatî.

Hymn.	Ṛishi.	Deity.	Metre.
36	Syâvâśva.	Indra.	Śakvarî. 7 Mahâpankti.
37	....	The same.	Mahâpankti. 1 Atijagatî.
38	.....	Indra and Agni.	Gâyatrî.
39	Nâbhâka.	Agni.	Mahâpanktî.
40	The same.	Indra and Agni.	Mahâpankti. 2 Śakvarî. 12 Trishṭup.
41	.....	Varuṇa.	Mahâpankti.
42	Archanânâs, or Nâbhâka.	Varuṇa. Aśvins.	1-3 Trishṭup. 4-6 Anushṭup.
43	Virûpa.	Agni.	Gâyatrî.
44	The same.	The same.	.....
45	Triśoka.	Agni and Indra. Indra.	....
46	Vaga Aśvya.	Indra. Munificence of Pṛithuśravâs. Vâyu.	1 Pâdaniçhṭit. 2-4, 6, 10, 23, 29, 33, Gâyatrî. 5 Kakup. 7, 11, 19, 25, 27 Bṛihatî. 8 Anushṭup. 9, 26, 28 Satobṛihatî. 12 Viparîtâ. 13 Chaturvinsatikâ Dvipadâ. 14 Pipîlikamadhyâ Bṛihatî. 15 Kakup Nyankuśirâ 16 Virâj. 17 Jagatî. 18 Uparishṭâdbṛihatî 20 Vishamapadâ. 21, 22, 24, 32 Pankti. 30 Dvipadâ Virâj. 31 Ushṇih.
47	Trita Âptya	Âdityas. Âdityas and Ushas.	Mahâpankti.
48	Pragâtha.	Soma.	Trishṭup. 5 Jagatî.
49*	Bharga.	Agni.	Bṛihatî and Satobṛihatî alternately.
50	Bharga.	Indra.	.....
51	Pragâtha.	The same.	Pankti. 7, 9 Bṛihatî.
52	The same.	Indra. The gods.	Gâyatrî. 1, 4, 5, 7 Anushṭup. 12 Trishṭup.

* Eleven must be added to the numbers of this and of all that follow in this Book to make them correspond with the numbers in Prof. Max Müller's edition of the text. See note p. 267.

Hymn.	Ṛishi.	Deity.	Metre.
53	Pragâtha.	Indra.	Gâyatrî.
54	The same.	The same.	.....
55	Kali.	.....	Bṛihatî and Satobṛihatî alternately. 15 Anushṭup.
56	Matsya, or Mânya.	Âdityas.	Gâyatrî.
57	Priyamedha.	Indra. Munificence of two Princes.	Gâyatrî. 1, 4, 7, 10 Anushṭup.
58	The same.	Indra. Visvedevas. Varuṇa.	Anushṭup. 2 Ushṇiḥ. 4-6 Gâyatrî. 11, 16 Pankti. 17, 18 Bṛihatî.
59	Purushanman.	Indra.	Bṛihatî and Satobṛihatî alternately. 7-12 Bṛihatî 13 Ushṇiḥ. 14 Anushṭup. 15 Purausḥṇiḥ.
60	Sudîti & Purumiḷha, or either of them.	Agni.	Gâyatrî. 10-15 Bṛihatî and Satobṛihatî alternately.
61	Haryata.	The same.	Gâyatrî.
62	Gopavana, or Saptavadhri.	Aśvins.	....
63	Gopavana.	Agni Śrutarvan's Munificence.	Gâyatrî. 1, 4, 7, 10, 13-15 Anushṭup.
64	Virûpa.	Agni.	Gâyatrî.
65	Kurusuti.	Indra.	.....
66	The same.	The same.	Gâyatrî. 10 Bṛihatî. 11 Satobṛihatî.
67	.....	.....	Gâyatrî 10 Bṛihatî.
68	Kṛitnu.	Soma.	Gâyatrî. 9 Anushṭup.
69	Ekadyû.	Indra. The gods.	Gâyatrî. 10 Trishṭup.
70	Kusîdin.	Indra.	Gâyatrî.
71	The same.	The same.	.....
72	.....	Visvedevas.	.....
73	Uśanâ Kâvya.	Agni.	....
74	Kṛishṇa.	Aśvins.	.....
75	Visvaka.	The same.	Jagatî.

Hymn.	Rishi.	Deity.	Metre.
76	Dyumnîka, or Priyamedha, or Kṛishṇa.	.....	Bṛihatî and Satobṛihatî alternately.
77	Nodhâs.	Indra.	.....
78	Nṛimedha and Purumedha.	Indra.	1, 3, 7 Bṛihatî. 2, 4 Satobṛihatî. 5, 6 Anushṭup.
79	The same.	The same.	Prâgâtha.
80	Apâlâ.	.....	Anushṭup. 1, 2 Pankti.
81	Ṣrutakaksha, or Sukaksha.	.....	Gâyatrî. 1 Anushṭup.
82	Sukaksha.	Indra. Indra and Ṛibhus.	Gâyatrî.
83	Vindu, or Pûtadaksha.	Maruts.	.....
84	Tiraschî.	Indra.	Anushṭup.
85	Dyutâna, or Tiraschî.	Indra. Maruts. Indra and Bṛihaspati.	Trishṭup. 4 Virâj.
86	Rebha.	Indra.	Bṛihatî. 10, 13 Atijagatî. 11, 12 Uparishṭâdbṛihatî. 14 Trishṭup. 15 Jagatî.
87	Nṛimedha.	The same.	Ushṇih. 7, 10, 11 Kakup. 9, 12 Pura-ushṇih.
88	The same.	.....	Prâgâtha.
89	Nema. Indra (45).	Indra. Vâk.	Trishṭup. 6 Jagatî. 7-9 Anushṭup.
90	Jamadagni.	Mitra and Varuṇa. Âdityas. Aṣvins. Vâyu. Sûrya. Ushas. Pavamâna. Cow.	1, 5, 7, 9, 11, 13 Bṛihatî. 2, 4, 6, 8, 10, 12 Satobṛihatî. 3 Gayatrî. 14-16 Trishṭup.
91	Prayoga, or Agni Bârhaspatya, or Agni Gṛihapati, or Yavishṭha.	Agni.	Gâyatrî.
92	Sobhari.	Agni. Agni and Maruts.	

VÂLAKHILYA HYMNS.*

1	Praskaṇva.	Indra.	Bṛihatî and Satobṛihatî alternately.

* These eleven hymns are numbered 49—59 in Prof. Max Müller's editions of the text.

Hymn.	Rishi.	Deity.	Metre.
2	Pushṭigu.	Indra.	.....
3	Ṣrushṭigu.	.....	.....
4	Âyu.	.....	.....
5	Medhya.	.....	.....
6	Mâtariṣvan.	Indra. Viṣvedevas.	.....
7	Kṛiṣa	Praskaṇva's Munificence.	Gâyatrî. 3-5 Anushṭup.
8	Pṛishadra.	The same. Agni and Sûrya.	Gâyatrî. 5 Pankti.
9	Medhya.	Aṣvins.	Trishṭup.
10	The same.	Viṣvedevas. The priests (1).	.....
11	Suparṇa.	Indra and Varuṇa.	Jagatî.

BOOK IX.

1	Madhuchchhandâs.	Soma Pavamâna.	Gâyatrî.
2	Medhâtithi.	The same	.....
3	Ṣunaḥṣepa.	.....	.....
4	Hiraṇyastûpa.	.....	.....
5	Asita, or Devala.	Âprîs.	Gâyatrî. 8-11 Anushṭup.
6	The same.	Soma Pavamâna.	Gâyatrî.
7-24	The same.	The same.	.....
25	Dṛilhachyuta.	.....	.....
26	Idhmavâha.	.....	.....
27	Nṛimedha.	.....	.....
28	Priyamedha.	.....	.....
29	Nṛimedha.	.....	.....
30	Vindu.	.....	.....
31	Gotama.	.....	.....
32	Ṣyâvâṣva.	.....	.....
33	Trita Âptya.	.....	.....
34	The same.	.....	.....
35	Prabhûvasu.	.....	.....
36	The same.	.....	.....
37	Rahûgaṇa.	.....	.....
38	The same.	.....	.....
39	Bṛihanmati.	.....	.....
40	The same.	.....	.....

Hymn.	Ṛishi.	Deity.	Metre.
41	Medhyâtithi.	.....	.....
42	The same.	.....	.....
43	.....	....	.....
44	Ayâsya.	.....	.....
45	The same.	.....	.....
46	.....	.....	.....
47	Kavi.	.....	.....
48	The same.	.....	.....
49	.....	... .	.....
50	Uchathya.	.....	.....
51	The same.	.....	.....
52	.....	.....	.....
53-60	Avatsâra.	.....	.....

INDEX OF NAMES, ETC.

Abhiplava, 177.
Accsines, 197.
Adhrigu, 171, 201.
Adhvaryu, 226, 292, 293.
Adhvaryus, 4, 126, 373.
Aditi, 6, 15, 19, 29, 50, 55—58, 67, 77, 78, 84, 102, 107—109, 114, 120, 186, 187, 209, 210, 216, 253, 263, 265, 282, 341, 387.
Âditya, 5, 104, 294, 340, 352.
Âdityas, 15, 45, 49, 50, 61, 62, 67, 78, 83, 105, 107, 167, 186—188, 216, 218, 222, 232—234, 258, 262, 263, 281, 282, 310, 339, 341.
Adoption, 8.
Agastya, 45, 46, 152.
Agni, 1—21, 26, 38, 45, 47—51, 56—62, 66, 73, 75, 78, 80, 81, 85, 86, 93, 97—99, 113—115, 121—124, 127—129, 143, 162, 170, 172, 173, 186—192, 202—205, 211, 216, 218, 219, 222, 223, 230, 238—242, 246—252, 267—269, 287, 290—295, 297—300, 310, 311, 327, 337, 341—346, 356—358, 366, 367.
Agnis, 218.
Âgnimâruta, 162.
Âhavanîya, 247.
Ahi, 145, 322, 323, 329.
Ahirbudhnya, 47, 50, 55.
Ahîṣuva, 223, 226, 302.
Ahnavâyya, 255.
Aitareya Brâhmaṇa, 247.
Aja-Ekapâd, 50.
Ajas, 25.
Ajîgarta, 363.
Âkhaṇḍala, 185.
Akṣha, 261.
Akṣharâ, 18, 52.
Alinas, 22.
All-gods, 66, 67, 285.
Amrit, 8, 74, 245, 352.
Anarṣani, 223.
Ânava, 146.
Anavas, 24.
Angiras, 137, 229, 246—250, 267, 283, 288, 290, 298, 299, 311, 313, 319, 343, 365.
Angirasas, 15, 59, 62, 67, 95, 99, 111, 155, 171, 180, 220, 234, 242, 274, 316.
Anṣu, 152.
Anṣumatî, 331.
Anu, 24, 146, 169.
Apâlâ, 317, 318.
Apnavâna, 342.
Âprîs, 4, 366.
Apsaras, 46.
Apsarasas, 45, 46,
Âptya, 173, 264, (see *Trita*).
Arachosia, 232.
Araḍva, 261.
Aramati, 48, 52, 59, 222.
Arbuda, 145, 224, 225.
Archanânâs, 245.
Ârjîka, 161.
Ârjîkiya, 277.
Arjun, 27.
Ârjuneya, 27, 133.
Ârkṣha, 285.
Arrian, 193.
Ârya, 10, 22, 23, 200, 208, 344, 351.
Âryan, 93, 98, 102, 117, 183, 208, 292, 377.
Âryans, 188.
Aryaman, 49, 52, 55—57, 67, 75, 77—81, 84, 85, 102, 104, 114, 186, 188, 193, 211, 213, 217, 218, 222, 258, 263, 281, 309, 310, 326, 339, 352.

Âsanga, 131, 136, 137, 229.
Asikni, 197.
Asita, 366—371, 373, 376, 378—385.
Âstârapankti, 169.
Asura, 4, 10, 38, 73, 195, 245, 317, 331.
Asuras, 10, 51, 86, 209, 218, 330, 332.
Aśva, 207.
Aśvamedha, 284, 285.
Âśvamedha, 285.
Aśvins, 14, 49, 57, 58, 61, 67, 86—94, 149—153, 162—169, 186—188, 199,—201, 211—214, 216, 220, 232, 234—236, 245, 295—297, 310, 311—314, 336, 339, 349, 352, 357, 358, 369.
Aśvya, 257, 260, 261.
Atharvan, 166.
Atharvans, 373.
Atharva-veda, 219.
Atirâtra, 126.
Atithigva, 28, 285, 353.
Atithyeshṭi, 247.
Atri, 88, 92, 151, 232, 234, 236, 237, 245, 295, 296, 317.
Atris, 220, 236, 238.
Aurṇavâbha, 226, 302.
Aurva, 342.
Avabhṛitha, 325.
Avatsâra, 407—412.
Ayâsya, 401, 402.
Âyu, 112, 181, 351, 353.
Babhru, 201.
Balbûtha, 261.
Bhaga, 19, 49, 52, 54—59, 69, 84, 186, 222, 355, 369, 401.
Bhalânas, 22.
Bharata, 13.
Bharatas, 13, 44.
Bhâratî, 5, 367.
Bharga, 267, 270.
Bheda, 25, 44, 103.
Bhṛigu, 144, 247, 305, 337, 339, 341, 342.
Bhṛigus, 22, 144, 145, 155, 232, 342.
Bhujyu, 89, 90, 146, 151, 225, 256, 294, 336.
Brahman, 12, 31, 160 183, 221, 229, 276, 322.
Brahmans, 59, 85, 184, 225, 303, 329.
Brâhman, 328, 358.
Brâhmans, 125, 126, 212, 255.
Brahmaṇaspati, 58, 61, 118, 119, 215.
Brahmâtithi, 149.
Bṛihanmati, 397, 398.
Bṛihaspati, 15, 118—120, 169, 329, 331, 367.
Bull (Agni), 9, 203, 269, 294.
——*(Indra)*, 29, 65, 196, 228.
——*(Parjanya)*, 52, 123, 124.
——*(Soma)*, 363, 366,
——*(Sun)*, 70, 108, 357.
Bulls (Maruts), 72, 75.
Chaidya, 153.
Chandrabhâga, 197.
Chedi, 153.
Chedis, 153.
Chenâb, 197.
Chitra, 197, 199.
Chyavâna, 88, 92.
Cow (Aditi), 339, 341.
——*(Pṛiṣni)*, 51. 326.
——*(Vâk)*, 107.
Dabhîti, 27.
Dadhikrâs, 61, 62.
Dadhikrâvan, 59, 61, 62.
Daksha, 84, 210, 255, 275, 312.
Dames, 49.
Dancer, (Indra), 206.
Dark races, 9.
Dâsa, 27, 102, 121, 208 223, 241, 261, 289, 297.
Dâsas, 152, 193, 332, 351
Daṣagva, 171.
Daṣaṇipra, 352.
Daśavraja, 165, 348, 350.
Daśoṇya, 352.
Dasyave-vṛika, 350, 355—357.
Dasyu, 27, 155, 200, 290, 302, 350, 399.
Dasyus, 10, 11, 22, 181, 240, 302, 335, 355, 356, 399, 403.
Dawn, 15, 45, 58, 61, 91, 95—100, 105, 121, 148, 149, 165,

168, 208, 232—235, 262, 264, 296, 339, 340, 358, 366, 399.
Downs, 14, 59, 99, 109, 111, 215, 246, 396.
Dravaka, 25.
Devala, 366—371, 373-376, 378-385.
Devâtithi, 146.
Devavân, 26.
Devotion (Genius of), 48, 52, 59, 222.
Dharma, 233.
Dhishaṇâ, 111.
Dhuni, 27.
Dhvasra, 411.
Dîrghanîtha, 350.
Dîrghatamâs, 167.
Diti, 19.
Divodâsa, 26, 344.
Doors (divine), 5, 21, 366.
Dragon of the Deep, 47, 48, 50.
Dṛiḷhachyuta, 386.
Druhs, 76.
Druhyu, 24, 169.
Druhyus, 22, 23, 24.
Durgaha, 278.
Dvita, 264.
Dyaus, 29, 57, 104, 195, 222, 229—231, 339.
Dyu, 57.
Dyumnîka, 313.
Dyutâna, 329.

Earth, 48, 53, 61, 215, 355.
Ekadhenus, 55.
Etaṣa, 81, 86, 133, 157, 289, 329, 350.

Faith, 262.
Fathers, 50, 96, 107, 266.
Filter (for Soma), 137, 227.
Fivefold people, 17, 93.
Five tribes, 95, 98, 166, 226, 275, 377.
Floods, 189, 222, 232.
Forest-lord, 355.
Frogs, 125, 126.

Gandharva, 133, 303.
Ganges, 209.
Gharma, 126, 293, 294, 314, 316.
Ghaura, 131.
Gnâs, 218.
Gomatî, 209.
Gopavana, 295, 297, 298.
Goṣarya, 165, 348, 350.
Goshûktin, 179, 181.
Gotama, 196, 314, 391.
Gotamas, 315.
Gumti, 209.

Harayâṇa, 212.
Harivanṣa, 126.
Haryata, 292, 295.
Heaven, 7, 48, 86, 95, 97, 99, 100, 124, 161.
Heaven and Earth, 9, 12, 49, 60, 61, 67, 68, 81, 92, 119, 187, 211, 232, 245, 270, 288, 294, 322, 369, 371.
Hills, 222, 275.
Hinva, 242.
Hiraṇyastûpa, 365.
Holy thoughts, 50, 232.
Hotar, 20.
Hundred autumns, 86, 124.

Idhmavâha, 387.
Iḷâ, 5, 20, 61, 367.
Indra, 6, 10, 15—17, 21—44, 47—49, 52, 54, 56—58, 60, 61, 64, 65, 67—69, 73, 99, 101—105, 110—115, 118, 120, 121, 127—141, 143—148, 153—158, 161, 162, 169, 171—186, 194, 197—199, 205—208, 211, 216, 219, 221—232, 234—238, 241, 242, 252—259, 262, 265, 266, 270—280, 283, 288—290, 293, 294, 298, 301—310, 314, —337, 339, 347—355, 358—363, 365—371, 373, 375—381, 383, 385—388, 393, 398, 401—403, 408, 409, 412.
Indrota, 284, 285.
Indu, 68, 265, 266, 285, 361—365, 367, 370, 371, 373, 375, 387, 390—392, 399, 400—402, 407—412.
Indus, 116, 117, 208, 209, 216, 243.
Irimbiṭhi, 182, 184, 186.

Jâhusha, 92.
Jamadagni, 117, 339, 340.
Jarûtha, 2, 14.
Jâtavedâs, 7, 10, 14, 16, 17, 21, 170, 202, 204, 246, 248, 291, 297, 298.
Jumna, 25, 331.

Kâbul, 193.
Kadru, 255.
Kadrû, 255.
Kakshîvân, 167.
Kakuha, 158.
Kali, 278, 281.
Kalmâshapâda, 129.
Kanîta, 230.
Kaṇva, 131—133, 137, 144, 146, 148, 149, 151, 153, 158, 160, 162, 163, 165, 167, 169, 171, 175, 179, 182, 223, 229, 239, 243, 252, 347, 348, 350, 352, 356, 358, 362.
Kaṇvas, 139, 140, 142, 145, 146, 149, 154, 156—158, 162, 163, 223, 227, 230, 355.
Kâṇva, 132, 160, 166, 167, 301, 306, 344.
Kâṇvâyanas, 356.
Kaṣu, 149, 153.
Kaṣyapa, 29, 219, 332, 366.
Kaurayâṇi, *Kaurayâṇa*, 145.
Kavasha, 24.
Kavi, 23, 403—405.
Kâvya, 204, 310.
Khela, 152.
Kimîdin, 127, 130.
Kôphên, 193.
Kripa, 144, 146.
Kṛiṣa, 354, 355, 359.
Kṛishṇa, 311—313, 331.
Kṛitan, 305.
Krivi, 196, 201, 351.
Kshatriya, 129, 234, 281.
Kubhâ, 208, 243.
Kuṇḍapâyya, 185.
Kurayâṇa, 145.
Kuru-Krivis, 24.
Kurukshetra, 157, 277.
Kurunga, 146, 148.
Kurusuti, 301, 302, 304.
Kusîdin, 307—309.
Kutsa, 27, 133, 208, 553.
Kutsas, 34.
Kuyava, 27.

Law, 51, 71, 78, 85, 86, 92, 95, 96, 102, 104, 144, 171, 173, 203, 205, 209, 210, 217, 222, 295, 296, 299, 302, 314, 337, 365, 368, 386, 400, 404, 409.
Light, 61.

Madhuchchhandâs, 361.
Madhyejyotistrishṭup, 169.
Maghavan, 27, 28, 30, 31, 32, 36, 37, 41—43, 53, 120, 130, 131, 133, 145, 198, 206, 224, 227, 228, 253, 258, 259, 270—272, 274, 280, 289, 315—317, 332, 337, 347, 351, 352, 355.
Maghavans, 26, 40, 160, 353, 357.
Mahâbhârata, 129.
Maitrâvaruṇa, 269.
Mâna, 46,
Mandhâtar, 240, 242.
Mândhâtar, 240.
Manu, 4, 16, 46, 122, 169, 181, 209, 218—221, 230, 274, 350, 351.
Manus, 216, 247, 248, 348.
Mânya, 281.
Manyamâna, 25.
Marîchi, 219.
Maruts, 14, 26, 39, 41, 43, 48, 50—53, 56, 57, 60, 67, 70—77, 101, 107, 114, 117, 127, 130, 134, 135, 141, 145, 158—162, 173, 174, 177, 182, 188, 193—197, 210, 211, 215, 216, 219, 232—236, 243, 258, 259, 275, 286, 301, 310, 315, 316, 326, 327, 329—331, 346, 355, 359, 386, 392.
Mâtariṣvan, 352, 554.
Matsya, 281.
Matsyas, 22.
Medhâtithi, 131, 132, 137, 165, 232, 362.
Medhya, 352, 353, 357, 358.

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Shri Brihad Bhartiya Samaj
on 20 February, 2020